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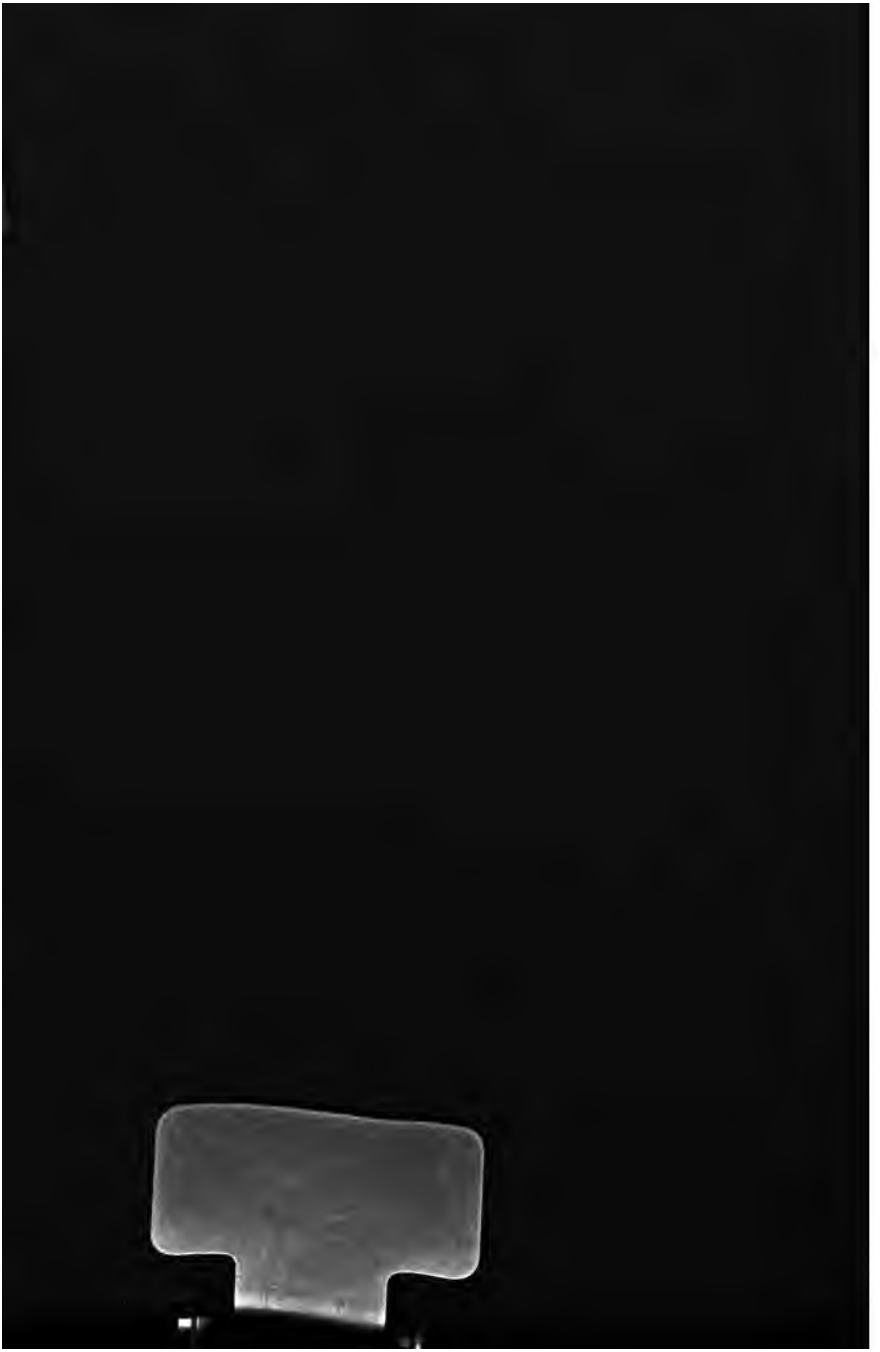

THE

PERSON AND WORK

OF

The Holy Ghost,

A DOCTRINAL AND DEVOTIONAL TREATISE.

BY THE

REV. W. H. HUTCHINGS, M.A.,

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"SPIRITUS ENIM OMNIA SCRUTATUR, ETIAM PROFUNDA DEI."

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TO THE

REV. THOMAS THELLUSSON CARTER, M.A.,

HONORARY CANON OF CHRIST CHURCH, OXFORD,

RECTOR OF CLEWER,

AND

WARDEN OF THE HOUSE OF MERCY,

AS AN AFFECTIONATE ACKNOWLEDGMENT OF THE

MANY BLESSINGS

WHICH FROM CLOSE INTIMACY WITH HIM

IN LIFE AND WORK

IT HAS BEEN FOR MANY YEARS

THE AUTHOR'S PRIVILEGE TO ENJOY,

THIS VOLUME

IS

AGAIN DEDICATED.

PREFACE TO SECOND EDITION.

IT has been thought advisable to alter the form in which this work was first published, by converting it from "a series of Lectures" into a short treatise. This change has involved the excision of utterances of a merely temporary or hortative character, which were in the Lectures as delivered in All Saints' Church, Margaret Street, during Lent in 1868. The alteration, however, is but slight in this respect, in that the mode of treatment which was employed in the Lectures in the first instance was in the main historic and objective. The advantages of this change are twofold: it gives the author liberty to make additions to the original matter, a liberty which he has availed himself of throughout, and more especially in the last two Lectures; and it accommodates the reader who may be willing to pursue a line of thought suggested by another, and yet may eschew all compositions which are cast in a homiletic mould.

In a review of a book on this subject it has been said,

that whilst Roman Catholics and Nonconformists have done something of late in the way of contributing to the literature of the Third Person of the Blessed Trinity, the English Church has produced nothing.

Perhaps this statement is a little too sweeping, and some would wish to put in a claim for Hare's "Mission of the Comforter." This book, however, is rather an exposition of S. John xvi. 7—11 than a theological treatise, as the author announces in his preface, "As there is much difficulty and obscurity in the brief pregnant verses, in which our LORD declares the threefold work of the Comforter, I thought it might be useful to give a sketch of the manner in which these verses have been interpreted by the chief Divines of the Church." He approves a development of doctrine, but a development of a distinctive and disjointed kind as will be seen by the following remark, which also will serve to reveal the views of the writer, "even he," i.e. S. Augustine, "did not set the true idea of faith clearly and distinctly before his mind, any more than any other divine in the long interval between S. Paul and Luther."

An exception, however, should certainly be made in favour of Swete's "Early History of the Doctrine of the HOLY GHOST," which is a short and learned review of the controversies of the fourth century, and shows how meagre and indistinct were the references to the HOLY GHOST, save in the devotional language of the Church, until the days of S. Athanasius, when at the Council of Alexandria, A.D.

362, those were anathematized "who say that the HOLY SPIRIT is a creature, and of a different and separate essence from our LORD."

But the "Bampton Lectures" of the Bishop of Salisbury have removed the disgrace above referred to, though they deal with the subject rather in a special aspect than as a whole. Dr. Moberly acknowledges this to be his purpose in his preface to the second edition; he describes as "the main thesis of the Lectures" "the maintenance of the twofold theory of the Collective and Personal Priesthood." The Lectures on "the Administration of the HOLY SPIRIT in the Body of CHRIST" and those on "the Person and Work of the HOLY GHOST," were delivered in the same year, but they are constructed from such different standpoints as rarely to traverse the same path, and therefore the author has felt no hesitation in presenting his work anew in an altered form, and with considerable additions. He is well aware that it is only a feeble attempt in the right direction, but it may form the basis of a fuller exposition of its profound theme, to be produced hereafter, either by himself, or by some one who has more time at his disposal, and who may in other respects be more qualified for the undertaking, if such should be demanded.

As the field of Patristic, Mediæval, and Modern Divinity on the Doctrine of the HOLY GHOST is rather an extensive one, it is difficult to say to what authors the following pages are most indebted; perhaps amongst the

first S. Basil and S. Didymus; amongst the second S. Thomas Aquinas and S. Bonaventura; and amongst the last, Bull and Burton, Gaume, Lallemant, and Saint-Jure, may be named.

The principle of development applies to the doctrine of the HOLY GHOST as well as to all other doctrines, but the development must be an organic outgrowth of the original deposit and not something foreign to it, and differing in kind as well as degree. To use a common saying by way of illustration, the acorn must become an oak, not an elm. Such development to be genuine must be but the enlargement of ideas already extant, brought out, as it were, by the magnifying power of the Personal SPIRIT guiding the Church, and by the meditations of the Saints; ideas not only enlarged, but seen in fresh combinations and so capable of fresh analysis by the light which mutual agreement or contrast throws upon them. That such a process has been brought to bear on the doctrine of the HOLY GHOST cannot be denied, when such treatises as S. Ambrose's (A.D. 397) and that of Dionysius Carthusianus (A.D. 1471) are compared; when the writings of the Ante-Nicene Fathers are placed by the side of later productions; or when the records of Nice, Constantinople, and Florence, are successively examined. As the English Church is at one with the rest of Western Christendom and with the Ancient Eastern Church[1] on the doctrine of the HOLY

[1] See Note, p. 215.

GHOST, and is committed in the Creeds, Litany, and Articles to the 'Filioque;' (though there may be differences of opinion and belief as to the Final Source of authority and the organ of the SPIRIT'S utterance in the mystic Body) the Author has felt himself more free to consult Continental writers as well as our own post-Reformation Divines, than would have been the case, had some truth about which the English and Roman Communions debated been under consideration.

Several points, which, perhaps partly from conciseness and partly from their intrinsic abstruseness, were considered obscure, have received a fuller treatment, in consequence of the suggestions of some friends who kindly requested their elucidations. They are now thanked for having called attention to them by their friendly criticism. Nothing remains but to commend this little volume to GOD, and to submit its contents unreservedly to the teaching of the Universal Church.

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THE PERSON AND WORK

OF

The Holy Ghost.

Chapter I.

THE PERSON OF THE HOLY GHOST.

WE ought to approach so solemn a subject as "The Person and Work of the HOLY GHOST" with dispositions of lowliness and awe,—"need have we truly," says S. Cyril, "of spiritual grace, that we may discourse concerning the HOLY SPIRIT; not that we may speak suitably to His dignity, for this is impossible, but that in alleging the words of the divine Scriptures we may not put ourselves in jeopardy. For surely a very fearful thing is written in the Gospels, where CHRIST saith plainly, 'whosoever speaketh a word against the HOLY GHOST, it shall not be forgiven him, neither in this world, neither in the world to come.'"[1] —We must depend on His help, of whom we write, for it is the SPIRIT alone who can search "all things, even the

[1] S. Cyril, Cat. Lec. p. 203. Oxford Trans.

deep things of GOD."[1] So again, "it behoveth us to direct our thoughts to all Divine things with reverence and earnest care, but especially to the things which are said about the Divinity of the HOLY GHOST, since blasphemy against Him is unpardonable."[2] The Blessed SPIRIT, then, must cleanse our hearts and illuminate our minds, and guide us into all truth concerning Himself, that we may not offend Him by any thing that is written.

Our aim is to take an historical view of the work of the SPIRIT through the unfolding Dispensations of GOD. The consideration of the SPIRIT'S Presence and Work is important in many respects; it will lead to an increase of the knowledge of GOD; it will help towards realising the dignity of human life, gaining a right standard of Christian holiness, and forming a true estimate of the nature of sin. In the present day, whilst the forces of nature and the laws of matter are being eagerly explored, the Unseen, with its majestic Realities, is either doubted, forgotten or denied. The tendency of the age is materialistic. Men begin to acknowledge only what they can see and touch, and to dispute whatever lies beyond the narrow boundary of their senses. Those who may have felt no temptation to scepticism, are nevertheless liable to be unconsciously infected by the poison with which the atmosphere around them is charged. It may be well then, as a corrective to this influence, to draw near to the HOLY SPIRIT, and deepen

[1] 1 Cor. ii. 10. [2] S. Didymus, Lib. i. p. 1.

our faith in Him, "Whom the world cannot receive, because it seeth Him not."[1]

It will be our endeavour in the following chapters, first to contemplate the Person of the HOLY GHOST; then to consider His Work from the Creation to the Incarnation; in the Incarnation; His Personal Coming; His Presence in the Church; and, lastly, His Indwelling in the soul.

First, let us contemplate the HOLY SPIRIT Himself. As He is the Person who completes the Godhead, so He is the latest to be fully known. Holy Scripture is a history of the Manifestations of GOD. We will attempt to trace the gradual unveiling of His Adorable Life, and note its chief stages. Reason is not sufficient to guide us here. Reason may conclude, after observing the order of cause and effect, that there must be a First Cause, an Unmoved Mover of the universe; reason after observing the visible creation, may infer that there must be a Living Creator, as the sight of statuary brings up the thought of the sculptor, or the sounds from a harp suggest the action of the unseen harper; reason after observing the fitness of all things to fulfil their respective purposes, and their mutual relation to one another as parts of one system, may infer the existence of a directing Mind; reason, after observing the common belief of mankind in a GOD—whether that unanimity be the result of some primeval revelation which so fitted into a space in the human mind as to be, however distorted, yet

[1] S. John xiv. 17.

incapable of extinction; or, be a projection from the human mind itself, giving form to a conviction, as a first principle or self-evident truth—may point to an Object of Worship; reason, guided by that "impression of the Divine Light," the voice of conscience, might be led to affirm the existence of a Moral Governor, but, beyond this elemental idea, she can make no sure advance. Fallen man, when left to himself, "feels"[1] after GOD and, it may be, finds Him, but only as the eclipsed sun may be descried by the glimmer of its rim, whilst its disc is hidden. A traditional knowledge of GOD may outstrip present relations with Him, as a previous sight of the sun may linger on the memory, whilst the orb is concealed; but, unless GOD discovers Himself, there can be no certain knowledge of His Inner Life. The cloud must be removed. Heaven must break silence. The creature awaits the Self-manifestation of the Creator. Revelation meets the need.

We must go back in thought to the beginning, to the Mystery of all Mysteries, the Eternal Mystery, the Being of the Ageless One, in order that we may watch Him, as He reveals Himself.

I. GOD rises up before us in the portals of creation. He postulates His own existence as a truth within the reach of reason—"In the beginning GOD created the heaven and the earth."[2] He thus declares Himself to be distinct from all created things, pre-existent, and their origin. From the

[1] ψηλαφήσειαν, Acts xvii. 27. [2] Gen. i. 1.

Creation to the Incarnation the main thought which GOD imparts concerning His Being, is wrapped up in those words, "The LORD thy GOD is One LORD." GOD is content to wait until that truth has sunk so deeply into the mind of His creatures as to fit them to receive, without peril of drifting into Tritheistic ideas, a revelation of the Distinctions in the Divine Life. It must be right then to set forth this primal truth of the Oneness of GOD before we trace the manifestations of His Inner Life—a truth which may be less perfectly grasped in the midst of the fuller revelations of the Godhead.

The conception of the Divine Oneness should be as clear in the mind of the Christian as in the mind of the Jew. S. Bernard describes various kinds of unity as by steps he ascends to the Unity of GOD.[1] He glances at unity natural, between soul and body; unity in marriage, "they two shall be one flesh;" unity virtual, when a man's powers are concentrated on one aim, "*one* thing have I desired of the LORD;" unity moral, which consists in that concord which "maketh men to be of one mind in a house;" unity spiritual, whereby we are united to GOD, "he that is joined to the LORD is one spirit;" unity social, in the perfect uniformity of wills amongst the angels; unity personal, that is of the Divine and Human Natures in One Person, in CHRIST; "unity Principal, or Substantial, as in the Trinity." He thus attempts to approach gradually that

[1] Serm. lxxx. de diversis.

highest Unity, the Unity of the Divine Life. The Unity of GOD rises above the rest in that it is not the result of composition of any kind. He is One both from the Simplicity of His Being, which is incapable of division, "GOD is a Spirit;"[1] and because He stands Alone, and has an Incommunicable Life. He is One with such Conditions of Life, such Attributes, such relations to the creatures, as to render the thought of another impossible; He is the One Living Personal GOD. "Pure and absolute Monotheism was instilled into the mind of the Hebrews," "and GOD was revealed and worshipped as the One Invisible Creator and Sustainer." It has been thought, however, that even the first utterance of Revelation—"In the beginning GOD created the heaven and the earth"[2]—contains something more than an assertion of His Unity and Creative Power;[3] but it is in the creation of man the idea is less dimly imparted of Plurality in the Godhead—"Let us make man." This is the first unveiling of the Divine Life. It is a Revelation given in Divine compassion at the beginning, lest, as we contemplate the solitude of GOD, we should either be saddened by the thought of a loneliness, which we are in the habit of considering a defect; or, viewing Him as having no internal Relations, we should despair of any fellowship with Him;

[1] S. John iv. 24. [2] Gen. i. 1.

[3] Beveridge thinks there may be in the plural a hint of a Trinity, as "in Hebrew, where there is likewise a dual, there *three* is the first plural number." Others regard it as "a plural of majesty."

or, should account future Dispensations as the phases of a Life which had eternally no distinctions.

"Let us make man in our image, after our likeness."[1] This consultation over the dust not only betokens the immeasurable dignity of man above the beast that perisheth; it not only stamps him a free, intelligent, immortal being, but it is an intimation that GOD in connexion with human nature would discover Himself to His creatures, and in that form make Himself known. In the Old Testament, then, there is, besides the Oneness of GOD, a glimpse given of His Plurality in the history of Creation. It is true, as we now read the Old Testament, that we can detect hints of a Trinity not then revealed, through the light thrown back upon them by CHRIST and His SPIRIT. In the mysterious visit, for instance, of "a triad" of Angels to the Patriarch on the plains of Mamre, we may be able to trace the doctrine of the Holy Trinity.[2] We may find in the Levitical Benediction, "The LORD bless thee and keep thee," a reference to the FATHER; "the LORD make His Face shine upon thee," a token of the SON; "the LORD lift up His Countenance upon thee," the proceeding of the HOLY GHOST from Both.[3] In the angelic worship, witnessed by the enraptured Prophet, the thrice-repeated "Holy" of the Seraphim, we may see the doctrine of a Triune GOD,[4] but it must be remembered again that it is through the light of

[1] Gen. i. 26.
[2] Gen. xviii. 2, 13.
[3] Numb. vi. 24, 25, 26.
[4] Isa. vi. 3.

the New Testament, that we are able to discover the hidden meanings of the Old, meanings which were not known, nor intended to be known, by those who lived under the Mosaic Dispensation.

II. In the Incarnation we gain a fuller knowledge of GOD. To provide man with this was one of the high purposes of that stupendous Mystery, "No man hath seen GOD at any time; the Only-begotten SON, which is in the bosom of the FATHER, He hath declared Him."[1] Through the Incarnation, not only were the Divine Perfections, but the Godhead was, revealed; because through One of the Divine Persons becoming Incarnate, we are able to realise, in some measure, the Internal Distinctions of the Divine Life. Angels—from their direct intellectual powers, their nearness to the Divine Nature, their unfallen state, their abode—may be able to understand how, in each utterance of that word "Holy" they are offering homage to a Divine Person; but to us—of dull faculties, fleshly nature, fallen estate, earthly dwelling—the Incarnation brings out the great Mystery of the Life of GOD. It is the Rock upon which we stand, like Moses of old, and in this Shelter, screened with the Hand, we can alone catch a sight of the inner Glory.

In the Conception of JESUS, we have said, is another revelation of the Divine Life; through the Mystery of the Incarnation, there is an unveiling of the HOLY SPIRIT. "The HOLY GHOST shall come upon thee."[2] It

[1] S. John i. 18. [2] S. Luke i. 35.

is the first time in Scripture that the Holy Ghost is represented by Himself as the Agent of a distinct and personal action. This statement may seem, at first sight, unwarranted, but on examination it will be found to hold good. Numerous texts refer to the Spirit of God a personal agency, but in none is He spoken of simply by His own Name. It is not that the title "Holy Spirit" is confined to the New Testament. We are familiar with it in the Penitential Psalm, "take not Thy Holy Spirit from me,"[1] and in the book of Isaiah, "they rebelled and vexed His Holy Spirit,"[2] and in the book of Wisdom, "Send Thy Holy Spirit from above;"[3] but in these passages He is spoken of with a certain reference to other Divine Persons; it is "*Thy* Holy Spirit," and "*His* Holy Spirit," not "the Holy Spirit." The term is used relatively, not absolutely, before the Incarnation. It is when a resting place for human thought has been provided in the Word made flesh, whence the Distinctions of the Godhead may be viewed, that the Personality of the Holy Ghost is made known.

It is an Article of the Christian Faith, and an advance on the belief of the Jewish Church, that the Holy Ghost is a Divine and Personal Subsistence. A real belief in the Incarnation leads to a real belief in the Holy Ghost, and the converse of this statement is equally true. This will be the place to notice some of those misconceptions of the Nature of the Holy Ghost, which in modern as well as

[1] Ps. li. 11. [2] Isa. lxiii. 10. [3] Wisd. ix. 17.

ancient days have arisen. They are chiefly two. Some regard Him only as a Divine and Beneficent Influence emanating from Almighty GOD; others, admitting His Personality, claim for Him no higher place than that of one of the most exalted, pure, and blessed spirits. These are two answers to the question, "Who is the HOLY GHOST?" other than the Church has given. The former is more especially a modern view, although some of old held it. It commends itself now, because it falls in with general and indefinite notions on religion. Moreover, it is a true view as far as it goes. As a matter of fact, all persons think of the HOLY SPIRIT as a Divine influence, more frequently than as a Divine Person. This may arise from His Name, "Spirit,"[1] which in various languages is used of the wind[2] or breath, or of states of mind and temper, and thus, from the association of ideas, we become liable to regard the HOLY SPIRIT only as some pure and subtle operation: and the Scriptural use of the name, "Spirit," at one time for Himself, at another for His gifts, (because of the close relation of the two,) may seem to support the same tendency;[3] He ceases to be distinguished from His gifts, and is lost sight of, because He and they are sometimes called by the same name. Against the opinion that the HOLY SPIRIT is only an energy, may be

[1] רוח, Πνεῦμα, Spiritus, L'Esprit.

[2] Amos iv. 13, was seized on by the Macedonians to disprove the Divinity of the HOLY GHOST, but "the wind" is evidently the right interpretation, and its creation fitly joined to "He formed the mountains."

[3] Pearson, Art. viii., p. 313, ed. 1701.

brought the difficulty of reconciling with it those statements in Holy Scripture which refer to Him a personal action. The fact that three contrivances have been resorted to for this purpose, manifests the exigency of their position, who, in this respect, deny the teaching of the Church. Thus, (1,) when the Spirit is mentioned in connexion with God, He is resolved into an attribute or operation of the most High; to say, "the Spirit of God moved upon the face of the waters,"[1] is equivalent to saying, "God was exercising His power over the deep." (2.) When the Spirit cannot be resolved into a general notion of Godhead, He becomes identified with the creature in whom He works, whose personality is taken up, and employed, and made, as it were, to be His own, e.g., "He that is spiritual searcheth all things," would be the sole interpretation of the text "the Spirit searcheth all things."[2] Again, (3,) when neither of these explanations can be resorted to, a third and more simple one is employed; personal action is said to be metaphorically referred to the Spirit, as in the first Epistle to the Corinthians the grace of charity is said to suffer long and be kind.[3] I have enumerated these ingenious and diverse modes of dealing with Holy Scripture on the subject of the Personality of the Holy Ghost, because, from their complexity, we should suspect the opinion which necessitates them.

With regard to the first, it may be said that such an interpretation would be possible, provided the New Testa-

[1] Gen. i. 2. [2] 1 Cor. ii. 10. [3] 1 Cor. xiii.

ment did not exist, and that the HOLY SPIRIT might have been, and was, in the time of the Mosaic dispensation, considered to be only an afflatus or energy of GOD. In the New Testament it is impossible to merge the Personality of the HOLY SPIRIT into that of the FATHER and the SON, when the Three Persons are distinctly enumerated in the same texts, e.g., "I will pray the FATHER and He shall give you another Comforter,"[1] and "baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST."[2] In answer to the second, it is allowed that there are instances in which the SPIRIT is said to do what man does; and that so close is the union of Spirit with spirit, that what is affirmed of the one is referred to the Other as the moving Principle, and thus the lesser personality is lost sight of through the overshadowing of the Greater as the SPIRIT acts on our spirit; as, for instance, when in the Epistle to the Romans, S. Paul ascribes to the SPIRIT the unutterable groanings of prayer as if it were His own proper act, and not that which He elicited from the souls of the faithful; but there are other passages where such a transition is not possible, as where the SPIRIT is said to witness *with* our spirit,[3] and to this class, the text which is above quoted belongs. "The SPIRIT of GOD" is there placed in contrast with "the spirit of man," the One searching the deep things of GOD, the other knowing the things of man. As to the third way of accounting for the frequent ascription of per-

[1] S. John xiv. 16. [2] S. Matt. xxviii. 19.
[3] Rom. viii. 16, "συμμαρτυρεῖ."

sonal action to the Spirit by saying the language is metaphorical,—without staying to show that the personification of charity is no parallel, being exceptional, evidently rhetorical, and not open to the charge of being liable to mislead,—it is sufficient to meet it by alleging the admitted rule of Scriptural criticism which does not allow any "interpretation which tends to supersede the literal sense" where that sense can hold good.

The dogma of the Catholic Church,—The Holy Ghost is a Person,—is the only key to the language of Holy Scripture. The clear revelation of the angel, "the Holy Ghost shall come upon thee,"[1] does not stand alone as a witness to His Personality, save in its position as the first utterance of His Blessed Name in its distinctness—"the Holy Ghost;" for although the Father and the Son are Both called "Holy," and Both named "Spirit," neither the Father nor the Son are ever styled "the Holy Ghost:" it casts back its light on the earlier record, and is followed by the teaching of Christ and His Apostles. Our Lord speaks of the Spirit in terms which imply Him to be as real a Person as Himself—One Who should teach,[2] and guide,[3] and convince of sin,[4] and abide[5] with His disciples in His place. S. Paul, in the eighth chapter of his Epistle to the Romans, (an important chapter in reference to our subject,) whilst revealing different operations of the Holy Spirit, speaks of Him as helping our

[1] S. Luke i. 35. [2] S. John xiv. 26. [3] S. John xvi. 13.
[4] S. John xvi. 8. [5] S. John xiv. 16.

infirmities, leading "the sons of GOD," dwelling in the faithful, being instrumental in raising the dead, imparting a new relation to GOD the FATHER, bestowing some measure of assurance by witnessing[1] with our spirit, that we are the children of GOD. The Apostle keeps distinct, the SPIRIT'S Personal testimony, from the corresponding witness of the human spirit. S. Peter refers to the SPIRIT, as testifying[2] before of the Sufferings of CHRIST, and moving men to prophesy.[3] S. John calls Him "the SPIRIT of Truth" and Himself the "Truth."[4] From the difficulty, then, of bringing the opinion, that the HOLY SPIRIT is only a Divine influence, into harmony with Scripture, with the direct and absolute announcement of S. Gabriel, followed by the statements of JESUS and His Apostles,—we find a confirmation of the doctrine, which the Church has taught us, of the Personality of the HOLY GHOST. *Personality* is one of the watchwords of the Catholic Faith, and therefore rationalism revolts against the conception for which this word stands. The personality of the soul with its store of memories, and abiding consciousness of a separate life; the personality of the angel of darkness,[5] and of

[1] Rom. viii. 26, 14, 9, 11, 15, 16.
[2] 1 S. Peter i. 11.
[3] 2 S. Peter i. 21.
[4] 1 S. John v. 6.
[5] As an instance of this tendency to pass from the personal to the impersonal, modern teaching as contrasted with ancient concerning Antichrist may be adduced. In the early Church, Antichrist was regarded as a real person; in recent times, Antichrist has become some system or principle.

other evil spirits; of the holy angels; of Jesus Christ; of the Everlasting Three in God; of God Himself;—all have been assailed. However inadequate the term "personality" may be, when applied to God, it, nevertheless, gives shape to a thought, which, though, like a colour or axiom, it may not be elucidated by description, is witnessed to by the consciousness of all. Influence may flow from a person, but is as distinct from the person who gives it out as the perfume is distinct from the flower; influence is not receptive, but a person may be loved and adored; influence fluctuates and needs a subject to be receptive of it, a person is an abiding and independent centre of life. Let us, then, while dwelling on the Personality of the Holy Spirit, be reminded of the importance of withstanding all the tendencies of a philosophy which would reduce personal life, either to so much force, or to a certain combination of atoms, or to some spiritual abstraction, or to the mere creations of the imagination.

The other answer to the question, "who is the Holy Ghost?" belongs more especially to ancient days; yet, for this reason, it must not be altogether overlooked. As it was error which caused the Church to enunciate the truth, so, by regarding the misconceptions concerning the Spirit, we may bring out more clearly to our minds His real Nature. Those, of old, who did not adhere to the Sabellian tenet, admitted the Personality of the Holy Ghost, but denied His Divinity. It was easier to receive the doctrine

that the SON was "of one substance with the FATHER," than the same truth when referred to the HOLY GHOST. One reason for this may be found in the fact, that there is no human similitude of the relationship of the SPIRIT. The timeless generation of the Everlasting SON is more readily acknowledged on account of its correspondence with human expressions. The two 'relations' of the FATHER to the SON, and of the SON to the FATHER, have their shadows in nature, but the HOLY SPIRIT has no earthly counterpart to serve as a step towards realising His Ineffable Distinction. Against the opinion, that the HOLY SPIRIT is only one of the most exalted created intelligences, we may, as before, show, by a negative process, the difficulty of reconciling it with Holy Scripture.[1] There is One, the SPIRIT of GOD, honoured in Scripture above all others; He is invested with the Name, Titles, Perfections of GOD; He is called the GOD of Israel—"the SPIRIT of the LORD spake by me

[1] Some of old attempted to distinguish between the different prepositions used in Holy Scripture in reference to the FATHER, SON, and HOLY GHOST; so as to maintain the inferiority of the Second and Third Persons to the First;—"*from*" (ἐξ οὗ) whom "are all things," (1 Cor. viii. 6,) being used of the First Person; "*by*" (δι' οὗ) whom, of the Second; "*in*" (ἐν ᾧ) whom of the Third. This argument was met by pointing out passages where the prepositions were interchanged; e.g. "by" whom, used also of the FATHER, Gal. i. 1; three prepositions used of "the LORD," Rom. xi. 36; "from" whom attributed to the SON, Eph. iv. 15, 16; "from" whom used of CHRIST, Col. ii. 19; "in" whom, also of the FATHER, 2 Thess. i. 1. See S. Basil de Spiritu Sancto, cap. ii.—viii.

and His word was in my tongue: the GOD of Israel said;"[1] He inspired the Prophets, they spake "as they were moved by the HOLY GHOST,"[2] and when they spake they said, "Thus saith the LORD GOD;"[3] He is proclaimed to be Omnipresent, "whither shall I go from Thy SPIRIT?"[4] He asserts His Omniscience, "the SPIRIT searcheth all things;"[5] goodness is attributed to Him, "Thy SPIRIT is good;"[6] Holiness is almost His Name, "the HOLY GHOST;"[7] He is associated with GOD in His works of Creation, Redemption, and Sanctification. Elihu says, "the SPIRIT of GOD hath made me."[8] In preservation also the SPIRIT bears His part, "the SPIRIT of the LORD filleth the world; and that which containeth all things hath knowledge of the voice."[9] In saving man He is united with the SON of GOD, "Ye are justified in the Name of the LORD JESUS, and by the SPIRIT of our GOD;"[10] of sanctification He is the agent, for salvation is "through sanctification of the SPIRIT;"[11] He bears a similar relation to the Sacred Humanity to that which the FATHER bears, sending,[12] creating,[13] sanctifying,[14] co-operating with in the atoning Sacrifice,[15] raising, the CHRIST;[16] He is mentioned on the

[1] 2 Sam. xxiii. 2, 3.
[2] 2 S. Pet. i. 21.
[3] Ezek. xxxix. 1.
[4] Ps. cxxxix. 7.
[5] 1 Cor. ii. 10.
[6] Ps. cxliii. 10.
[7] S. Matt. i. 18.
[8] Job xxxiii. 4.
[9] Wisd. i. 7.
[10] 1 Cor. vi. 11.
[11] 2 Thess. ii. 13.
[12] Isa. xlviii. 16; S. John viii. 18.
[13] Rom. viii. 3; S. Matt. i. 18.
[14] Isa. xi. 1, 2; S. John x. 36.
[15] Rom. viii. 3; Heb. ix. 14.
[16] Rom. viii. 11; Acts ii. 32.

first page of Scripture as moving on the dark deep;[1] He is mentioned as Revelation closes, "the SPIRIT and the Bride say, Come;"[2] if He is not GOD, He will at least be found in the highest place amongst the hosts of pure and blessed spirits. Look then, at their worship and their offerings of praise. The inspired Psalmist calls on all spheres of being, in his unsatisfied yearning to bless GOD,—angels, men, spirits, —even to the inanimate creatures, he would lend a tongue, to hymn their Maker, but he does not invoke the SPIRIT of GOD to join him in his anthems of thanksgiving. In the song of the three children in the fire, all the orders of being are summoned to bless the LORD, but there is no praise sought from the SPIRIT of GOD. Look at yon worship! Who are the foremost in that adoration? who stand nearest the throne? who—but the Cherubim and Seraphim, the created reflections of Eternal Wisdom and Love. The old tabernacle, "the pattern of things in the heavens,"[3] with the Cherubim overshadowing the ark, represented a priority corresponding with that which Isaiah[4] and S. John[5] saw in vision. Again, S. Paul,[6]—who had been caught up into the Invisible World, had entered Paradise, and passed even to the confines of the third heaven—when rejoicing in CHRIST'S Presidency over all creation, he enumerates the various spheres of life, the principalities, powers, and thrones, which he, with inspired mind, had surveyed, makes no mention

[1] Gen. i. 2. [2] Rev. xxii. 17. [3] Heb. ix. 23.
[4] Isa. vi. 2. [5] Rev. iv. 8. [6] Eph. i. 20; Col. i. 16.

of the Spirit of God. No! look down the ranks of those worshippers in the courts of heaven, the Spirit is not amongst them, save that He indwells them and inspires their worship; He must be there,—and if He is not there as worshipper, He is there as Worshipped. We must bow then, before the throne, and acknowledge not only "the Father, of an Infinite Majesty; the honourable, true, and only Son;" but "also the Holy Ghost, the Comforter."

The absence of any marked and distinguished place in the choirs of the Blessed, for one who occupies so exalted and prominent a position in Revelation, would be, in itself, a presumption against the opinion that the Holy Spirit, however glorious, could be only a created being! Again, the teaching of the Church, that the Holy Ghost is God, will be found to be the only consistent interpretation of the Scriptures. As before, when speaking of the Personality of the Spirit, so in this connexion, reference shall be made to the declaration of Gabriel, as confirmed by our Lord and His Apostles. "The Holy Ghost shall come upon thee," therefore "that holy thing which shall be born of thee shall be called the Son of God."[1] A belief in the Divinity of the Holy Ghost follows upon a belief in the Divinity of Jesus. In the enunciations of the Councils of the Church, as well as in the spiritual life, a realisation of the Person and Office of the Spirit grows out of a full grasp of the doctrine of the Incarnation; it is when we adore Jesus in

[1] S. Luke i. 35.

the arms of Mary, that we become conscious, both of the dignity of the creature who gave Him birth, and of the Majesty of the Creator SPIRIT, Who, by overshadowing her, became the Divine Instrument of that amazing Mystery. "Therefore," says S. Ambrose, "we cannot doubt the SPIRIT to be Creator, Whom we admit to be the Author of the LORD'S Incarnation."[1] So again, doubtless He, i.e. "the HOLY SPIRIT, is to be adored; when He is adored Who according to the flesh was born through the instrumentality of the SPIRIT." In the Conception of JESUS is the unveiling of the Divinity as well as Personality of the Blessed SPIRIT, and in the posture of our LORD towards Him, the announcement of the angel is verified.

It has been remarked that CHRIST refers to the HOLY SPIRIT in two different ways. At one time He speaks of Him as an Equal, at another as a Superior, but never as one less than Himself. When CHRIST is confronting the world, or teaching those who had no knowledge of His Divine Nature, He exalts the HOLY SPIRIT, ascribes to Him the virtue of His ministry, and brings Him into notice as authorising His actions. At Nazareth where He was reputed "Joseph's Son," when He read in the synagogue the passage,—"The SPIRIT of the LORD is upon Me, because He hath anointed Me to preach the Gospel to the poor, He hath sent Me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind;"[2]—

[1] S. Ambrose, de Sp. Sanct. lib. ii. c. v. [2] S. Luke iv. 18, 21.

He added, "This day is this Scripture fulfilled in your ears." Christ spake of Himself as working under the direction of the Holy Spirit. Again, when He was closeted with Nicodemus,[1] and being assured of that Jewish ruler's high estimation of Himself, our Lord, almost with abruptness, began to converse about the Holy Spirit. When the Pharisees pointed to evil agency, as the source of Christ's miracles, Christ at once ascribed His supernatural deeds to the power of the Spirit. "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you."[2] At the same time, He warned them that there would be a dark destiny before them, if they persisted in their sin, "Whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him." It was to extol the Holy Ghost in their estimation, to speak of sin against Him being unpardonable, when sin against Christ could be forgiven. On these occasions our Lord was speaking as the Messiah. He stood before them as Man, and He was inferior to the Holy Ghost as touching His Manhood. He was treating those as carnal and not spiritual, who had but feeble notions, if any, of His greatness; He was condescending to their condition, and by doing so, was smoothing the way for the reception of higher truth concerning Himself; He was sanctioning a mode of teaching which takes into account the ignorance or pre-

[1] S. John iii. 5. [2] S. Matt. xii. 28.

judices of the people, and which has as its object not to discharge as much truth as possible from the teacher, but to lodge as much as possible in the taught. There were two wonders in the Manhood of JESUS: union with the Divine Word, and the unmeasured communication of the HOLY SPIRIT. CHRIST would lead them to acknowledge the latter, as a step towards realising the whole mystery of His Being. To conceive of His Manhood as filled with a Divine Presence, would render easier the acceptance of the truth that He was GOD "manifest in the flesh,"[1] and that the SPIRIT of which His Human Soul was said to be "full," was Divine. That any soul should be said to be full of the HOLY GHOST is a proof of His Divinity, for "none can be full of a creature;" how much more then when we read that JESUS was full of the HOLY GHOST, is the Godhead of the SPIRIT manifest. CHRIST then, as the Son of Man, had the attitude, if one may so speak, of devotion towards the Eternal SPIRIT. But, when our LORD was conversing with His disciples, He addresses them on a higher level. He draws them round Him into closer communion, and, as the Eternal Word, speaks of the Other Divine Persons. He reveals the HOLY GHOST as His Equal; it would have been to mock their sorrow to foretell the coming of the Comforter to take His place,[2] if the Comforter were not GOD. If JESUS is Divine, nothing short of a Divine Person can replace Him. Our LORD, then, both in His posture as Messiah, and

[1] 1 Tim. iii. 16. [2] S. John xiv. 16.

as the Son of God, speaking to those who had acknowledged His Deity,[1] reveals the Divinity of the Holy Ghost.

The testimony of the Apostles accords with this belief, as a cursory glance will disclose. It is remarkable that the Apostle, who was the mouthpiece of the Eternal Father, in announcing the Godhead of the Son, should be the first to declare the Godhead of the Holy Ghost. It was S. Peter who pronounced the lie against the Holy Ghost to be a lying not "unto men but unto God."[2] When Paul and Barnabas received external mission from the Church, "the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them."[3] The Spirit speaks "with the voice of Divinity," showing His work to be the same as that of the Father and the Son. S. Paul calls the indwelling of the Spirit, the indwelling of God;[4] he calls the soul a temple, because of His Divine Presence; he places the Holy Spirit on an equality with the Father and the Son,—"there are diversities of gifts, but the same Spirit;" "there are differences of administrations, but the same Lord;" "there are diversities of operations, but it is the same God;"[5] thus making a consecutive reference to the Three Divine Persons. In quoting the Old Testament, he changes the Name "God," or "Lord," into "the Holy Ghost." In the twenty-eighth chapter of the Acts of the Apostles there is an instance of this—"Well spake the Holy Ghost

[1] S. Matt. xvi. 16. [2] Acts v. 3, 4. [3] Acts xiii. 2.
[4] 1 Cor. iii. 16. [5] 1 Cor. xii. 4, 5, 6.

by Esaias the prophet, saying, Go unto this people and say, Hearing ye shall hear and shall not understand,"[1] but in Isaiah it is the "LORD" Who speaks. In the Epistle to the Hebrews[2] there is a similar change of terms, when the ninety-fifth Psalm is quoted. The SPIRIT, having a Holiness, self-derived and therefore Divine, is constantly referred to as the Agent of sanctification in the creature. In the Benediction with which the second Epistle to the Corinthians concludes, He is placed on a level with the other Divine Persons, "the grace of our LORD JESUS CHRIST, and the love of GOD, and the communion of the HOLY GHOST." The revelation, then, of Gabriel, was ratified by CHRIST and confirmed by His Apostles, and overthrows, both the error which would resolve the HOLY SPIRIT into a Divine influence; as well as that which would degrade Him to the level of a creature; by declaring Him to be a Personal, and Divine, Subsistency.

It was not, however, until the Second General Council at Constantinople, general by the subsequent consent of the West, that the doctrine of the Divinity of the HOLY GHOST (though implied by the last clause of the creed of Nicæa) was *defined*. He was then formally declared to be "the LORD and Giver of Life, Who proceedeth from the FATHER, Who, together with the FATHER and SON is worshipped and glorified, Who spake by the prophets;" and in the first Canon of the Council, the different heresies which concerned the Person and Nature of the SPIRIT were condemned. Though

[1] Acts xxviii. 25. [2] Heb. iii. 7.

the term "of one substance" with the other Divine Persons was not in the Canons[1] of the Council, S. Gregory in his prayer says, "we believe in the Father, the Son, and the Holy Ghost, of the same substance and glory."[2] Time was requisite for the human mind to be able to take in and assimilate Divine Truths, and to see their bearing upon one another, and to cast them in some authorized mould. The Truths existed, as it were, in solution, before they were crystallized into dogmas, as in the Biblical record of creation light existed, before it was enshrined in the sun. Such passages as the following prove that the doctrine of the Divinity of the Holy Spirit was not the *creation* of the Council of Constantinople—"the Divine Word must be united with the God of the Universe, and the Holy Ghost must reciprocally pass into and dwell in God."[3] "The Father, and the Son Who came from Him, ... and the prophetic Spirit we worship and adore."[4] "We speak of God, and the Son His Word, and the Holy Ghost, which are united in their essence, the Father, the Son, and the Spirit."[5] "Types of the Trinity, of God and His Word and His Wisdom."[6] Several of the Fathers call the Holy Ghost "Wisdom." "Wisdom also, which is the Spirit, was with Him before all creation."[7] "The universal

[1] Hagenbach, Hist. of Doct. p. 256.

[2] Conc. Gen. Eccl. Tom. i. Constantinople. [3] S. Ignatius, A.D. 107.

[4] S. Justin, A.D. 150. The meaning of this passage is much disputed.

[5] Athenagoras, A.D. 170. [6] S. Theophilus, A.D. 180.

[7] S. Irenæus, A.D. 185.

FATHER is One; the universal Word is One; and the HOLY GHOST is One; and this same SPIRIT is everywhere."[1] "The Divine economy . . . . . which divides the unity into a Trinity, pointing out Three, the FATHER, the SON, and the HOLY GHOST."[2] "The Jews seem to have thirsted for one fountain of water, which was GOD; but since they did not thirst for CHRIST and the HOLY GHOST, they are not able to drink even of GOD."[3] "It is written of the FATHER, and the SON, and the HOLY GHOST, 'and these Three are One.'"[4] Whatever may be said of the general tenor of ante-nicene writings, these and other passages[5] in which the HOLY GHOST is described as an Object of Worship and numbered with the FATHER and SON, and invested with attributes of eternity, omnipresence, and the like, are sufficient to show that the doctrine of the Divinity of the SPIRIT, although latent and in germ, was already implicitly a part of the Catholic Faith; still it was but little noticed, whilst the mind of the Church was absorbed in formulating the dogma of CHRIST'S Divinity. The truth that the HOLY SPIRIT is a Divine Person, the hundred and fifty, or hundred and eighty, Fathers at Constantinople, clothed with language which became henceforth the test of orthodoxy and an organic part of the Creed of Christendom.

III. Two stages in the manifestation of GOD have been

[1] S. Clement Alex. A.D. 194.
[2] Tertullian, A.D. 200.
[3] Origen, A.D. 240.
[4] S. Cyprian, A.D. 250.
[5] See Bp. Bull. Dr. Burton, "Ante-nicene Fathers," &c.

reached, and we have learnt, as yet, concerning the Holy Ghost, that He is a Person, and Divine. The last discourse of our Lord may be regarded as another epoch in the Self-manifestation of God. Additional knowledge is imparted concerning the Holy Ghost, and His relation to the Father and the Son in the Divine Life. Not only is the utterance of the Angel at the Incarnation established by our Lord's own words, but there is a further unveiling of the Life of God. The Holy Spirit is said to proceed from the Father and the Son; "When the Comforter is come," "which proceedeth from the Father,"[1] and, "He shall take of Mine and shall show it unto you."[2] Earlier texts are now found to shadow forth this truth, but these are discoverable through the light which emanates from the upper room at Jerusalem.

The expression, "proceeding,"[3] although it belongs especially to the Holy Ghost, is not confined to Him. It ex-

[1] S. John xv. 26. [2] S. John xvi. 15.

[3] A recent writer has drawn attention to the fact that the Latin term "procedens" is not etymologically the equivalent of the Greek *ἐκπορευόμενος* and that therefore when we repeat the Creed in Latin or English we are not asserting the doctrine of a double procession. Is not this to forget that the Latin word is *theologically* the equivalent of the Greek? "Persona" is not the same as *ὑπόστασις* in meaning, but it is the same in theological use. Throughout the Council of Florence *ἐκπορεύεται* is the word which is translated by "procedere," and regarded by Greeks and Latins as the clothing of the same thought. Thus in the solemn definition to which Greeks and Latins (with the exception of Mark of Ephesus) gave their adhesion, the Holy Spirit is said "to *proceed* from the Father and the Son" as from One Principle, "ex Patre

presses the relation of "One Divine Person to Another or to Two Others." Thus of the SON, the prophet declares, His "going forth"[1] was from everlasting. Our LORD says of Himself, "I proceeded forth and came from GOD:"[2] but the SON is the Only-begotten of the FATHER—"the Only-begotten SON Which is in the bosom of the FATHER."[3] Our LORD alone bears this name; both He and the HOLY GHOST are said to proceed, but the HOLY GHOST is never called "Only-begotten."

Holy Scripture declares that the SPIRIT does not bear the same relation to the FATHER as the SON, so as to be Another SON, but has a distinct mode of Origin. Some ancient writers were content to use the language of Scripture without defining the meaning of the terms "generation" and

simul et Filio," "et ex utroque eternaliter procedere," (in the Greek *ἐκπορεύεσθαι*) "tanquam ab uno principio," Labbe, Conc. Tom. xiii. p. 514, which Fleury renders, Tom. xv. 185, "Que le Saint Esprit est eternellement du Père et du Fils, et que de toute éternité il *procède* de l'un et de l'autre comme d'un seul principe." Moreover, if "proceeding" in the Creed only refers to temporal mission with regard to the SON or has any signification short of *ἐκπορευόμενον*, the word will mean the same in reference to the FATHER. We cannot use it arbitrarily in two senses; and if we consent to take it without reference to Eternal Origin then we have no profession of faith as to the "Relation" of the HOLY GHOST in the Creed. In addition to this, Temporal Mission is generally held by theologians to be the reflection of Eternal Origin, which cannot be the case if the "SPIRIT of CHRIST" does not proceed eternally from the Second Person as well as the First.

[1] Micah v. 2. [2] S. John viii. 42.

[3] S. John i. 13.

"procession," affirming that those terms were "simply incomprehensible." S. Augustine says, "to distinguish between that 'generation' and this 'procession,' I know not." But when our Lord describes the Holy Ghost by saying He "proceedeth," He is imparting to us a word which expresses some reality in the Divine Life, and which, we cannot doubt, was to be the vehicle of a truth of which it was and is important for us to have some definite idea. In common use "procession" means the passage of a creature from one place or condition to another, which action would be inconsistent with the Divine Immensity and Changelessness: in the Divine Life, it expresses the mode of Eternal Origin. Some have thought that the characteristic of the Holy Spirit's "procession" may be thus compared,—that, as in an intellectual nature there is the action of the intellect and of the will, so the procession of the Son is that of Wisdom, corresponding with the action of the intellect; the procession of the Holy Ghost that of Love, corresponding with the action of the will in creatures: others again, have pointed to the Spirit as not only *immediately* proceeding from the Father, and in this discovered the definition of the term—"the interposition of the Son preserves for Him the condition of the 'Only-begotten;'" and again, "the property of the Holy Spirit is, that He proceeds from the Father through the Son, and on account of this progression is said to 'proceed,' for He would be also a Son, if He proceeded from the Father without the interposition

of Another:"[1] others again, have believed the term "procession" to belong to the SPIRIT, because He derives His Eternal Origin not from One, but from the Other Two Divine Persons; the Second and Third Persons are thus distinguished—"to be of the FATHER, maketh the Person of the SON;" "the property of proceeding from the other two maketh the Person of the HOLY GHOST."[2]

But it must be remembered that the HOLY SPIRIT proceeds from the FATHER and the SON, as from One Principle of Life. Unhappy divisions would have been avoided, if this aspect of Truth had been more carefully stated. As the lake is formed by the water from the river and from the spring, from that which is in them common to both, so, —to pass from a created similitude,[3] to the contemplation of the Life of GOD,—the Blessed Spirit ceaselessly derives His Origin from the Godhead of the FATHER and the SON. Our LORD describes His procession from Himself, as receiving "of Mine," not of Me, and signifies His immediate Union with the FATHER, when He promises His Advent in the words, "Whom I will send unto you from the FATHER."[4]

Different reasons have been suggested why our LORD when He promised the HOLY GHOST "Who proceedeth from the FATHER," does not add 'and from Myself.' It has been said, He was anxious to impress on the disciples the 'Monarchy' of the FATHER, and therefore to lead up

[1] S. Gregory Nyssen.
[2] Hooker, bk. v. c. li.
[3] Petavius, lib. vii. ch. iv. 4.
[4] S. John xv. 26.

their thoughts continually and undividedly to Him; or again, that 'the FATHER' sometimes stands for 'the Divinity' Itself, for it is the custom of Holy Scripture to confine certain attributes to one Person as if exclusively the possession of that One Person, which belong to All—e.g. "No one knoweth the SON, but the FATHER,"[1] yet the HOLY GHOST also "knoweth the SON," for "He searcheth all things, even the deep things of GOD;"[2] so "flesh and blood hath not revealed it unto thee, but My FATHER Which is in Heaven,"[3] yet the SPIRIT'S agency is surely not excluded, because not mentioned; or again, this silence concerning Himself has been accounted for by saying that CHRIST was thereby teaching humility, and it is hard to see why this explanation of S. Epiphanius should be rejected as not befitting a Divine Person in Human Form. CHRIST at other times had taught the humility of silence, had announced that He sought not His own glory, and had even said, "if I bear witness of Myself, My witness is not true."[4]

The truth of the procession of the HOLY GHOST from the SON is grounded on the unity of essence which the FATHER has with the SON. "All things," saith CHRIST, "which the FATHER hath are Mine, therefore said I, He shall take of Mine, and show it unto you."[5] "He is called 'Spirit,'" says one, "because after the image of our breath, He is breathed forth from the mouth of the FATHER, that is, through the

[1] S. Matt. xi. 27. [2] 1 Cor. ii. 10. [3] S. Matt. xvi. 17.
[4] S. John v. 31. [5] S. John xvi. 15; xvii. 10.

SON, who is the Mouth of the FATHER." Moreover, the temporal mission of the HOLY GHOST from CHRIST—"I send the promise of My FATHER upon you,"[1] is another evidence of the same truth; for temporal Mission is said to be the reflection of Eternal Origin.

From the writings of the Apostles, the title "SPIRIT of CHRIST" is adduced in support of the "Filioque,"—"if," says S. Paul, "any man have not the SPIRIT of CHRIST,"[2] and S. Peter uses the same description,—"searching what, or what manner of time, the SPIRIT of CHRIST, which was in them did signify."[3] Again, "GOD hath sent forth the SPIRIT of His SON."[4] It is to be noted that the HOLY SPIRIT is called "the SPIRIT of CHRIST," as "He spake by the prophets," and therefore the term asserts His Relation to the SON before the Incarnation; and does not refer only to the temporal mission through the Sacred Manhood, which took place on the Day of Pentecost when the SPIRIT came from CHRIST—"He," saith S. Peter, i.e. CHRIST, "hath shed forth this which ye now see and hear."[5]

The doctrine of a double procession of the SPIRIT, may be traced as early as the writings of Tertullian in the West, and S. Epiphanius in the East; the former speaks of the HOLY GHOST as "the Third from GOD and the SON, as the fruit is from the stalk and from the root;" and the latter says, "the HOLY SPIRIT is from the substance of the

[1] S. Luke xxiv. 49. [2] Rom. viii. 9. [3] 1 S. Pet. i. 11.
[4] Gal. iv. 6. [5] Acts ii. 33.

Father and the Son;" whilst the doctrine of the 'Monarchy' of the Father was with equal clearness asserted, and other causes were not yet at work to throw these two aspects of Divine Truth into collision.[1]

In meditation, it will be lawful, then, either to contemplate the Holy Spirit, as the most distant Person from the secret Centre of all Life, and as therefore touching upon the creatures,—the Eternal Son being in the bosom of the Father; or, to adore Him as proceeding from the Father and the Son, as the Bond of Love between Both. However mysterious and ineffable these Divine Relations are in Themselves, the Son of God has revealed, and His Church

[1] With regard to the right of the Church to make any addition to the Nicene Creed, the following remark is made by Dr. Pusey in a letter to the *Times* (Dec. 28, 1875,) "The reception of the Niceno-Constantinopolitan Creed in the Western Church, for itself, together with the addition of the 'Filioque,' is no more 'ecclesiastically irregular' than the additions to the Nicene Creed by the Council of Constantinople, wholly a Greek Council, for its necessities in the East. The Creed, also, with this addition, was notoriously received, under the impression that it was the Creed, enlarged by that Council." It has been thought by some, that the addition to the doctrine of the Holy Ghost at Constantinople having the sanction of that Council, and the prohibition to add to the Creed having been introduced, are facts which place the "Filioque" on a wholly different footing; but on the other hand, it may be urged that the Greek Fathers made a far more important addition to the Creed concerning the Divinity and Procession from the Father of the Third Person, than the "Filioque," the latter being, when rightly explained, but a corollary of the former; and the willingness of the West to receive the greater additions of the East, thereby making the Council of Constantinople to become Œcumenical, referred to by Dr. Pusey, must be borne in mind, when the East accuses the West of acting apart.

sanctioned, certain verbal terms to express them, which, like the jewels in the walls of the heavenly Jerusalem, enshrine and give out some rays of the Divine Light: inadequate indeed to reflect the whole, they are mirrors of some portion of its glory, and changeless as the truth which they guard and represent; they are helps to the mind and heart to lay hold on objective Realities, and to form distinct conceptions of them; and when they are disregarded, Divine Truth begins to fade, or has already faded from our view. Let us strive, then, to profit by that unveiling of the mysterious Relations between the Persons of the Godhead, which was especially vouchsafed, in the last conference of our LORD with His disciples, before His Passion.

IV. Another communication was necessary before the creature could have a complete outline of the Being of GOD. The number and order of Divine Persons had yet to be revealed. This was reserved to the last. On the eve of the Ascension was the final unfolding of the Life of GOD. In the great baptismal formula and command, "Go ye therefore, and teach all nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST,"[1] the position of the HOLY GHOST, as the Third and Last Person of the Godhead, is bequeathed us. This is a final revelation of the Divine Life. Here, too, we find another evidence of the Divinity of the HOLY SPIRIT; He is associated with the FATHER and the SON, and placed on

[1] S. Matt. xxviii. 19.

a level with Them in the Sacrament of Regeneration. It is not only juxtaposition with the Other Divine Persons, but on such an occasion as Baptism, which bears witness to His Nature. S. Paul, it may be replied, places after the Name of God and Jesus, that of the elect angels in the first Epistle to S. Timothy,[1] "I charge thee before God and the Lord Jesus Christ and the elect angels," but in this case the angels are only introduced as witnesses and by-standers; not united with Divine Persons in an act "which brought the soul from death unto life, and made it a son of God," and which therefore could only be shared by Him, Who is "the Lord and Giver of Life." S. Basil warns us against thinking the order here revealed an arbitrary order, and one which need not be adhered to. It is true, it is allowable for special reasons to depart from it, as S. Paul has done in concluding his second epistle to the Corinthians;[2] but when the Sacred Name is used to bestow Sacramental validity, or, as an expression of faith, the Father stands first, the Son second, the Holy Ghost third, according to our Lord's closing revelation. Hence the Holy Ghost has been called the Term of the Divine Life; He receives the Divine Life, and breathes it back upon the Father and the Son; He produces no further condition of Godhead; in Him the Divine Fruitfulness rests. He is the Unity of the Divine Life; God is One in Essence, Will, and Action. The Holy Ghost is also, the

[1] 1 Tim. v. 21. [2] 2 Cor. xiii. 14.

Bond of Union in the Trinity; through Him, as it were, interpenetrating and embracing the FATHER and the SON, there is a mutual coinherence and eternal fellowship between the Divine Persons. "Believest thou not," saith CHRIST, "that I am in the FATHER, and the FATHER in Me?"[1] The SPIRIT, Who 'searcheth all things, even the deep things of GOD,' is the Bond of this mutual indwelling and communion in the Society of the ever-blessed Trinity. He is the Love of the FATHER for the Only-begotten, the Love of the Only-begotten SON for the FATHER; Himself, the Love of them Both. Thus 'Gift' is the personal Name of the SPIRIT, "for the Gift of the SPIRIT," says S. Augustine, "is nothing else but the SPIRIT Himself." This Name denotes His Origin in the Divine Life, as an eternal movement, so to speak, of Divine Affection, and represents His characteristic in relation to the creatures, to be an eternal aptitude to give forth, as in time He actually did give forth, Himself to the rational creatures, who without His gratuitous help could not be raised to the knowledge, enjoyment, and possession of GOD. He is, then, the Love, the Gift, the Fulness, Joy, Sweetness, Perfection, Peace, and End of the Life of the Infinite GOD.

We have endeavoured to trace the Self-manifestation of GOD through its chief epochs, in order to contemplate the Person of the HOLY GHOST. As a rose gradually opening from the bud into full bloom, so have we watched GOD

[1] S. John xiv. 10.

unveiling Himself before His creatures, from His Oneness and the first dim notion of Plurality, through successive stages, until it is permitted for us to gaze, at last, on the unfolded Beauty of His Inner Life.

One practical result of such a contemplation, as we have been engaged in, should be this—a more definite worship of God the Holy Ghost. In our formularies, He is separately supplicated, praised, or adored; e.g., in the Litany, "O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us," in the 'glorias' at the end of each psalm, in the Creed, in the hymns of the Ordinal, in the ascriptions at the close of Collects and Prayers; but in our private devotions, is He the Object of distinct prayers or affections? Nothing tends so much to weaken devotion as generalities. To have true sorrow for sin, we need to find out the number and circumstances of our sins as far as possible; sorrow springs from definite sources. To realise the Passion, we must meditate upon its sorrows, one by one; the whole is too large an object for our faculties to embrace. In a similar manner, the worship of each several Person of the Godhead is the means of a closer apprehension of the Divine Life. Whilst it is true that in worshipping one Divine Person we worship All; yet the soul is stirred by different thoughts, feelings, affections, and desires, as it contemplates Each Singly. Each Divine Person inspires a distinctive devotion, founded on our knowledge of His Relations in the Divine Life, and

of His special work in the creatures. Thus, we can approach the Holy Ghost, after what has been already said, as the Bond, Unity, Love, of the Father and the Son, the One Who overshadowed Mary, and dwelt in Jesus; and we can pray that something of the Mind and Heart of Jesus, with regard to the Holy Ghost, may be impressed on our own inner life.

As yet, we have regarded the Holy Spirit externally, only alluding to the Incarnation as necessary for gaining a true knowledge of His Nature. We have endeavoured to fix our attention upon His Person; we may, from gazing on that Pure River of Water of Life, which flows out of the Throne of God and of the Lamb, catch something of its love and joy and peace. As Moses, coming down from the Mount, brought back with him some traces of the radiance which he had borrowed from God, so our communing with the Spirit may leave some reflection of His Brightness upon us, and awaken in us a special devotion towards Himself, Who, from His Name and Position, as well as from the secrecy of His operations, is often amongst the Divine Persons, the least known, the least loved, and the least worshipped.

Chapter II.

THE WORK OF THE HOLY GHOST, FROM THE CREATION TO THE INCARNATION.

IN the previous chapter we contemplated the Person of GOD the HOLY GHOST. We watched the Self-manifestation of GOD, as He unveiled Himself to His creatures. Revelation, to the primary conception of GOD's Oneness, added a glimpse of His Plurality, in connexion with the creation. This was all that was known of GOD throughout the Mosaic dispensation. The knowledge that there were Divine Persons in the One GOD was reserved for later days. The Incarnation, as it enabled man to conceive of, so it displayed, this further Truth. The Incarnation of the Word was accompanied by an unveiling of the Person of the HOLY GHOST. It was then seen, how the language of the Church concerning the HOLY GHOST was borne out, both by the difficulty of reconciling with Holy Scripture the opinions, that the HOLY SPIRIT was either a created being, or only a Divine Influence; and also, by the direct testimony of CHRIST and His apostles. Then, we regarded

our LORD's last discourse as the third epoch in the manifestation of GOD, when the Second Person unveiled to us the Relations of One Divine Person with Another in the Life of GOD,—the procession of the HOLY GHOST from the FATHER and from Himself—in such words as these, and others like them, "The HOLY GHOST, which proceedeth from the FATHER;" "He shall receive of Mine;" not of Me, as a Distinct Principle of Divine Life, but "of Mine," that is, of that Essence which CHRIST has in common with the FATHER. After this, we noticed the last revelation of the Life of GOD, vouchsafed us by our LORD before His Ascension, in the formula of Holy Baptism—"The Name of the FATHER, and of the SON, and of the HOLY GHOST," disclosing the HOLY GHOST's position as the Third and Last Person in the Godhead.

We must now descend from the contemplation of the HOLY SPIRIT Himself, in His Eternal Blessedness in the Society of the FATHER and the SON, to regard His operations,—His own special action on the creatures. There is one word of caution necessary before entering on this part of our subject. We must beware lest, in speaking of the special work of the SPIRIT, we are led to conceive of any divided action in GOD. Unity of action has been previously noticed, as belonging to GOD; as there is but One Will in the Three Divine Persons. Although, however, there is this unity of action in GOD, yet it has pleased Him to observe a certain order in the accomplishment of His pur-

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[1] Church Catechism.

brooding over the waters brings out from darkness and chaos, form, beauty, order, life;—whether as a restoration or not, does not now concern us,—He beautifies and garnishes those works of GOD in which He can meet with no opposition from themselves. The gradual evolutions, the final completeness and embellishment of nature, are an image of His transforming powers within the soul, when unhindered by the weakness or perversity of the will of the creature. In the spiritual creation,—the angel-world and human souls,—He is also the Perfecter. The blessed angels were the work of His creative power, for, "by the Word of the LORD were the heavens made, and all the host of them by the Breath of His Mouth;"[1] but His was the further office of leading the angels into all truth, in order that they might gain final beatitude. "The perfection of the angels is sanctification and perseverance therein." It has been thought that He proposed to them a further Mystery, which they knew not, but "desire to look into,"[2] and that the test of the angels, as of mankind, lay in the acceptance of a Divine Revelation; that they were in some sense capable of faith; and that the Incarnation was the Mystery concerning which it was to be exercised. Two passages of Holy Scripture may be noticed as favouring this opinion: in the epistle of S. Jude, when he refers to the faith once delivered to the saints, and to ungodly men who denied the LORD, he proceeds at once to speak of "the angels

[1] Ps. xxxiii. 6. [2] 1 S. Pet. i. 12.

which kept not their first estate,"[1] as though they were, in common with ungodly men, guilty of the same sin of denying the LORD; again S. Paul, in the epistle to the Hebrews, uses language which has been interpreted to allude to the Incarnation, as the angelic trial—the words are these, "And again when He bringeth in the First-begotten into the world, He saith, And let all the angels of GOD worship Him."[2] The grammatical construction, "And again," according to many ancient and modern commentators, does not convey the idea that S. Paul is using another quotation to the same effect, as it may appear from our version; in the original, it would be better rendered, "And the second time when He shall have brought in the First-begotten into the world." The apostle would seem to imply that there had been some previous presentation of this Truth, when the command, "Worship Him, all ye Gods," had been not universally obeyed. The knowledge of angels could not reach to the Mysteries of grace, which depended on the Divine Will, "No one knoweth the things of GOD but the SPIRIT of GOD:"[3] to all others, "the things of GOD," whether the Distinctions of His Being, or the purposes of His Will, come by Revelation. The Incarnation was the hidden Mystery, the "Mystery which hath been hid from ages and from generations;"[4] the fitness and results of which were matter of faith even to angels, "the principalities and powers in heavenly places," who, not until it was wrought out,

[1] S. Jude 6. [2] Heb. i. 6. [3] 1 Cor. ii. 11. [4] Col. i. 26.

could discern in it "the manifold wisdom of GOD."[1] The future Incarnation proposed to their credence by the HOLY SPIRIT, would be a test whereby they would rise or fall,—obtain full beatitude or reprobation. To accept it, was to correspond with the leadings of the SPIRIT, for "no one can say that JESUS is the LORD but by the HOLY GHOST:"[2] to deny it, was to thwart His gracious purpose. Whether the pride of the angels took the specific form of not accepting that which surpassed their comprehension, or of self-complacency, or of thirst for independence, or greed for dominion,—their revolt was the first grief of the SPIRIT, and the source of all grief. His special work of bringing the creatures to perfection failed, it has been thought, in a third of the host of heaven, in whom He encountered a spirit of rebellion, consequent upon their unbelief.[3]

II. Henceforth, the operations of the HOLY SPIRIT were not simply the bestowal of life, and the perfecting it by crowning it with higher life, but became multiform in opposing the Spirit of evil. It will be impossible to pursue the history of the HOLY SPIRIT'S workings, without also noting the devices of that Spirit who is counter to Him. Henceforth the light and the shadow travel together. The angel-world is broken: and as truly as there are blessed spirits, adoring GOD; so are there cursed spirits, who form a kingdom of evil, governed by the great antagonist of the SPIRIT of GOD. Higher and nether influences will be felt.

[1] Eph. iii. 10. [2] 1 Cor. xii. 3. [3] Rev. xii. 9.

As soon as man is created, (whilst still fresh from the Hand of GOD, with the breath of life infused into him, and encircled by the marks of Divine care and love) the dark shadow of the Evil One comes upon the sacred page. Two contend for man's allegiance, and we know with what result. But it was not with man as with angels, after the fall: with man the conflict still continued. "My SPIRIT remaineth among you, fear ye not."[1] Of angels, this could not be said, for no presence of grace remained in the lost. The angels' sin was the sin against the HOLY GHOST; it was the sin of spirit against SPIRIT, impugning, from no feebleness, or external temptation, but from sheer malice, Truth, in the very realms of light. Original sin in them was not in an individual only, though doubtless in Lucifer there was an inceptive movement, but it was original sin in a multitude without descendants. They fell from their first estate; there was no further operation of grace within them: but man fell, not only through himself, but as the point of conflict of other worlds. The unseen world had been divided already, and came into collision around the first human will. Hence man fallen, was the object of Divine Pity as well as of Divine Justice. Sin was both his fault, and his misfortune; his own free act, yet solicited. For him there was hope: "My SPIRIT remaineth among you,"—is not entirely withdrawn—"fear ye not."

The action of the SPIRIT upon man after the Fall was

[1] Hag. ii. 5.

chiefly in three ways. First, by direct striving with his conscience, to convince him of sin by its penalties; secondly, by revealing to man an external Law of Righteousness; and, thirdly, by successive communications through the Prophets, of instruction, promise and judgment. All that is to be said of the operations of the Holy Spirit before the coming of Christ, may be arranged under this division:—striving with the conscience, revealing an outward law, inspiring the prophets.

After the Fall, there is in the human race a division, resembling the division in the ranks of the angels; only the latter was an irreparable division, made at once. The angel-race was complete in the moment of its creation: the human race is formed by successive births. The stream of life widens as it runs. The division is made down through the human race, from the Fall to the Last Day. There is still a division amongst mankind,—though despoiled and wounded—as man yields to the influences of the higher, or nether world; as he sinks from, or rises to, the full acceptance of future remedies. You can almost see the lights of the Eternal Spirit, and the shadow of the Evil One, coming into view,—the workings of the good Spirit and the malice of Satan,—in the conquests of the One or of the other, along the line of human life. The division begins at once; it is to be marked in the very family of Adam. Abel yields to the influences of the Spirit: Cain to the influences from beneath; they were

both fallen, yet divided; one, through corresponding with the SPIRIT, is called, "Righteous Abel;"[1] the other, by rejecting Him, is said to be "of that wicked one."[2] As of two, suffering from the same disease; one, by a diligent use of the appointed remedies, may recover or ward off death; the other, through wilfulness, dies. The light and the shadow of human life travel onward together, until, at last, the light closes in. In the time of the flood, we mark a great failure of the SPIRIT—"My SPIRIT shall not always strive with man, for that he also is flesh."[3] Up to that time the words, "My SPIRIT remaineth among you," had been clearly fulfilled; there had been an inner circle of light in the human race, "the sons of GOD,"[4]—those who retained a consciousness of their original birth and destiny,[5]—amongst whom the SPIRIT'S work continued, in whom His influence found some co-operation from the human will. Those "sons of GOD," at last, allied themselves to those who were leading the lower life, and contented themselves with an animal existence, having laid aside all claim to spirituality. "My SPIRIT shall not always strive with man"—it is the death-knell of the old world before the flood! It is as if GOD were giving up the struggle, and were being mastered, by those creatures, who, by the endowment of free-will had been

[1] S. Matt. xxiii. 35. [2] 1 S. John iii. 12.
[3] Gen. vi. 3. [4] Gen. vi. 2.
[5] "That sober race of men whose lives
Religious titled them the sons of GOD."
MILTON, *Paradise Lost*, xi. 577, 622.

entrusted with their own destiny. The poison of the Fall had sunk deep into our nature, and personal sin corrupted whatever had lingered of Paradise. The higher life became allied to the lower; and the nobler faculties, capable of heavenly aspirations, gave way before the sway of passion—"for he also is flesh," i.e., he leads the lower life as the rest; he suffices himself with the development of an animal existence, although created with an immortal spirit, and gifted with supernatural capacities of bliss; although created in honour, yet he hath no understanding,[1] but is compared to the beasts that perish,—"he also is flesh."

A little stream of grace in Noah links the old world with the new, and the conflict goes on again.—"My Spirit remaineth among you."—The family of Noah is divided, as Adam's was, after the temporal chastisement. Shem and Japheth yield to the Spirit: Ham and Canaan grieve Him. As on the one hand, the Spirit, striving through the conscience, was successful; or, on the other, Satan, allying with concupiscence, could draw men aside; so individuals took their place.

In the time of Abraham, S. Augustine has noticed the advance in the Spirit's operations; His workings began to be linked with a chosen family, which was, henceforth, to be the recipient of a series of blessings and manifestations. Hitherto, the Spirit had been striving with individuals separately, but now there was to be an order, and locality,

[1] Ps. xlix. 12.

for His communications. His work would be, so to speak, condensed. GOD entered into Covenant with man. Abraham, therefore, has been called "the founder of the city of GOD," implying by that term that the good SPIRIT had a new hold upon our race after his time, by having a more definite seat for His operations in his family, and binding its members more closely to GOD and to one another in GOD. It was the basis of the SPIRIT'S afterworks, for to that family pertaineth "the adoption, and the glory, and the covenants, and the giving of the law, and the service of GOD, and the promises," and from it "concerning the flesh CHRIST came."[1] The patriarchal period, having allowed time for the expansion of this family into a nation, prepared the way for the second operation of the HOLY SPIRIT.

The second way by which the HOLY SPIRIT acted upon man, after the Fall, was in the giving of the Law. His influences were no longer only private and personal, but by the revelation of the Law to man, He had an external mode of appeal. The bestowal of a Law of righteousness would bring to the conscience a sense of guilt. First, the SPIRIT convinced man of sin by its penalties,—the sufferings which sin brought upon him, stimulating in this way the conscience and the law written in the heart;—but when sin had increased; and the inner light had become dim and variable; (we can see in the lives even of patriarchs, how

[1] Rom. ix. 4, 5.

variable that light was) and the moral sense had ceased to act with any precision; and the chosen race had become enslaved and degraded: then, He vouchsafed to the Hebrews, having delivered them from their social misery, the guidance of a written Law. The Law—Moral, Ceremonial and Judiciary—was revealed or suggested by the SPIRIT. The Ten Commandments were "written by the Finger of GOD,"[1] that is, through the instrumentality of the HOLY GHOST. The Finger of GOD, and the SPIRIT of GOD, are in Scripture interchangeable terms. When our LORD is speaking to the Pharisees of the power of dispossessing devils, according to S. Matthew, He says, "If I cast out devils by the SPIRIT of GOD;" in the parallel passage of S. Luke, it stands, "If I, with the Finger of GOD, cast out devils."[2] The "Finger of GOD" is that, by which, so to speak, He reaches, and leaves His pressure on, created life, moulding and perfecting it. The fingers are used, not only as means of exercising strength, but also as instruments of thought and feeling, whereby the conceptions of the mind are fixed and imparted, and are themselves an index of mind and character. All forms of beauty, and operations of delicacy, are wrought by their agency. The designation "Finger of GOD," then, represents the HOLY SPIRIT, the Last Person of the adorable Trinity, the Revealer of the Divine Will, touching created life, and acting upon it, for the purpose of bringing it into order, and beauty, and final accordance

[1] Exod. xxxi. 18. [2] S. Luke xi. 20.

with the Mind and Will of GOD. The "Finger of GOD" writing on those tables of stone, was imparting GOD's mind upon sin,—fixing in indelible characters what was sin. The SPIRIT was vouchsafing a permanent witness, and caution, against it; not like the inward witness, fluctuating, obscure, and open to be bribed, but a constant, distinct, inflexible measure of sin. He delivered this Law to man, that He might convince him of sin, not only through the chastisements which follow it,—death, the flood, the fire of Sodom, and the like;—but that the Law of righteousness might mark its *guilt*, as a violation of the Righteous Nature of GOD, which that Law revealed. Sin would, henceforth, clash with the voice of Heaven; it would be a manifest offence against that Being, Who had no longer left its discovery to the conscience, but had written a transcript of His own Moral Nature on the Mount.

Together with the fuller knowledge of sin, the HOLY SPIRIT imparted an increase of knowledge as to its remedy. The structure of the Tabernacle, and the Ceremonial Law, foreshadowed the mysteries of grace, according to the intention of the SPIRIT. When S. Paul, in the epistle to the Hebrews, is writing of the arrangements of the tabernacle, and the ritual of the day of Atonement, he states this in the following words:—"The HOLY GHOST this signifying, that the way into the holiest of all was not yet made manifest."[1] As the Manhood of CHRIST, and His mystic Body,

[1] Heb. ix. 8.

are the works of the SPIRIT, so was the tabernacle which typified them, constructed by His suggestions. Moses is directed by the SPIRIT to make it according to the pattern showed him in the Mount, and Bezaleel to carry out the design, was "filled with the SPIRIT of GOD."[1]

The Ceremonial Law had two purposes; one temporal, the other figurative. It was in the first place the design of the SPIRIT through it to call away, and defend from idolatrous worship, the chosen people of GOD; to give them outward means of commemorating the mercies which they had received in times past; to suggest by the grandeur of ritual, ideas of the Divine Excellence and Greatness; and to represent by external acts the inward dispositions which became a worshipper of the One True GOD. In the next place, it was the Divine purpose to represent future mysteries of grace through the ceremonial of the Tabernacle, "the law" being "a shadow of good things to come;"[2] and thus the sacrifices, and sacraments, the sacred things and observances of the Jews, as "figures of the true," pointed to CHRIST, and to Heaven, and to those energies of grace which in the Church and in the individual, would flow forth from His Passion and the Pleading of His Sacrifice. Whilst the Moral Law, as a rule and measure of human actions, had a condemning effect, for "by the law is the knowledge of sin;" the Ceremonial Law, both by the solemn acts which were enjoined and by their significance,

[1] Exod. xxxv. 31. [2] Heb. x. 1.

lifted up the heart of the worshipper and gave him hope and prospect of restoration.

Besides the Moral and Ceremonial Law, there was the Judicial—there were "the commandments, the statutes, and the judgments;"[1] and "the judgments" were not the mere application of human wisdom and experience for the solution of the social difficulties which arose, and for the administration of justice for the well-being of the community, but expressions of the mind of the SPIRIT. When the Law-giver could no longer continue to be the solitary organ of the SPIRIT, in settling the affairs of the people, because the labour was too great for him, the seventy elders were appointed to share the burden with him; and the same SPIRIT Who had guided Moses in his charge of the Israelites was extended to them, that they might become his coadjutors—"I will take," says GOD, "of the SPIRIT which is upon thee, and will put it upon them."[2] This was an advance in the ways of the SPIRIT, and a type of a future law of transmission. Although judiciary precepts were not like the Ceremonial, capable of a mystical interpretation, yet as they were the means of consolidating and guiding the nation whose very existence and history had a figurative import, they thus indirectly had a reference to CHRIST. The law, then, in the language of S. Paul, is "holy, just, and good"—the Ceremonial, "holy;" the Judicial, "just;" the Moral, "good"[3]—and by means of it the SPIRIT acted

[1] Deut. vii. 11. [2] Num. xi. 17. [3] Rom. vii. 12.

upon man. Still, with an outward law and a divinely-instituted religion and a civil code, the SPIRIT was quenched continually by the yieldings of corrupt nature to the influences of Satan. Isaiah sums up Israel's history in the words, "They rebelled and vexed His HOLY SPIRIT:"[1] a statement, which, while it records the ingratitude and obstinacy of the people, declares also the continuation of the SPIRIT'S workings. What the lapse of the sons of GOD was to the SPIRIT, in patriarchal times, *that* the captivity of the chosen people was to the SPIRIT, at a subsequent period. It was the breaking in of the Spirit of Evil, on those upon whom a special Presence of GOD rested. It was the victory of Babylon over Jerusalem, of the "city of evil" over the "city of good."

However, the words,—"My SPIRIT remaineth among you" were still verified in the prophets, who cheered Israel's darkest days. This leads us to notice the third mode of the SPIRIT'S operations according to our division. It may be expressed in the language of Scripture, "Holy men of GOD spake as they were moved by the HOLY GHOST."[2] The Law was a fixed instrument through which, when once given, the SPIRIT acted on those who had received it; but the prophets appeared at different times, and appealed in different ways to the hopes and fears of mankind—"GOD . . at sundry times and in divers manners spake in time past unto the fathers by the prophets." Their revelations were

[1] Isa. lxiii. 10. [2] 2 S. Peter i. 21.

successive, transient, and cumulative; each prophet, catching up as it were the torch, and flinging from it a clearer and a wider light. Men have existed at all times, who, by a certain illumination of mind, have become fountains of truth to their fellows. It is true that the revelation of the prophets is "a step in progress beyond the law,"[1] and that from Samuel to Malachi is its distinctive period; for the prophets expounded the Law, supplied devotional literature, and held office during the Mosaic Economy; they influenced human conduct by appealing to the hopes and fears of the people, by promising temporal blessings or predicting temporal chastisements. Thus the words "the Law and the Prophets" express the order of time, and, in this sense, Samuel is named by S. Peter, as their head. But "the goodly fellowship of the Prophets" has also a more comprehensive aspect, including all to whom, at any time, the SPIRIT has vouchsafed a knowledge of things afar off, and who have communicated that knowledge to others. Prophets were raised up, not only to instruct the age in which they lived in principles of religion and morals; but for the essential purpose of keeping up, before a fallen world, the great promise of Redemption. This is proclaimed by Zacharias as their special work; when, exulting in the "salvation" of GOD, he says, it was spoken of "by the mouth of His holy prophets, which have been since the world began."[2] The Prophets held up, before men and Israel, the coming Deliverer;

[1] Davison, Prophecy. [2] S. Luke i. 70.

and in the acceptance of, and in the living upon this Truth, lay the victory of the SPIRIT and the judgment and rejection of the Evil One. This revelation was to be a test of faith, as well as a ground of hope. As the division of the angels may have arisen from the refusal, or acceptance, of a manifestation of GOD yet to be made—the Incarnation; so, along the history of man, the HOLY GHOST, by the prophets propounding the same Mystery, divides the human race. Immediately upon the Fall appears the prediction,[1] "The seed of the woman shall bruise the serpent's head." There is already the vision of the Mother with the Infant in her arms, telling of grace and mercy as the gates of Paradise are closing: but, whilst this Revelation conferred blessing, it became also the appointed test of GOD to man; it was the germ of a Mystery, through contact with which, man would have to take his place, as he followed the guidance of the SPIRIT of GOD, or the suggestions of the fallen angel. The words of the aged Simeon, when he gazed in rapture on the Child in the temple, "This Child is set for the fall and rising again of many in Israel,"[2] had a wide application; for the Incarnation was to men, and possibly to angels too, "a stone of stumbling and rock of offence,"[3] as well as the means of exaltation. By it, those who accepted it, and lived upon it, should rise; through it, those who rejected it, and stumbled at it, should fall—"This Child is set for the fall and rising again of many in Israel."

[1] Gen. iii. 15. [2] S. Luke ii. 34. [3] Rom. ix. 33.

The Prophets, then, as harbingers of the Incarnation, were the special instruments of the HOLY GHOST, whereby He gradually unveiled the great Mystery; revealing its circumstances one after another; developing the idea, which was at first slenderly imparted, with a richness and expansiveness of prediction, as the fulfilment drew near.

III. Having traced the chief operations of the SPIRIT of GOD up to the time of the Incarnation, our next endeavour will be to note His part in that Mystery. The Incarnation was accomplished through the agency of the HOLY GHOST; He is the Divine Person through whom the Godhead and Manhood are linked together: this is His *Great Work*, towards which He has been ministering in the ages past, as "the SPIRIT of CHRIST." At the time of the Incarnation, His Presence is abundantly manifested; He is the Minister of the Incarnation, and His Joy and Light circle round the Divine Conception. All who are near to, or concerned with, the Mystery, are touched with the grace that flows out of it. There is Mary, filled with grace,[1] prepared and fitted by the HOLY GHOST to be the tabernacle of GOD; there is Joseph, entrusted with the knowledge and guardianship of the New Life, "that which is conceived in her is of the HOLY GHOST;"[2] there is Zacharias, who "was filled with the HOLY GHOST and prophesied;"[3] there is Elizabeth, "filled with the HOLY GHOST,"[4] at the salutation of

[1] S. Luke i. 28.
[2] S. Matt. i. 20.
[3] S. Luke i. 67.
[4] S. Luke i. 41.

Mary; there is the Baptist, still unborn, indwelt by the Spirit;[1] there is Simeon, having a revelation from the Holy Ghost, and led "by the Spirit into the Temple:"[2] —all who come near to the central fire, catch something of its Divine Heat. The Spirit seems to overflow, as it were, the banks of the Mystery; and all those around it drink in the streams of Light which emanate from, and encompass, His Greatest Work. He rejoices, and makes His joy visible through human instruments, in the presence of the accomplished Mystery of the "Word made flesh."

Here we may pause, to consider some reasons for the Spirit's agency in the Conception of our Blessed Lord. His office it was to unite, in indissoluble union, our nature to the Second Person of the Holy Trinity. This will be found to agree with what has been before said, regarding the works of God as reflections of His Inner Life. The position of the Holy Ghost is that of the Bond of Union between the Father and the Son, hence He is the Author of all sacred unions; He joins the soul to Christ, and unites souls together in the Communion of Saints; He is the Author of Sacramental Unions, and Spiritual States, and Vocations: it is therefore fitting, that He should be the Minister of that high and singular Union, which was effected between the Uncreated and the created in the One Person of Christ. Again, as the Personal Love of God,—the Love of the Father and of the Son,—He is the One, by Dis-

[1] S. Luke i. 15. [2] S. Luke ii. 25, 26, 27.

tinction as well as Essence, Who would have part in that Mystery, which is the highest expression of the Love of GOD for His creatures. As the Source, too, of all sanctity, as His Title implies, He would be the instrument of the Immaculate Conception of JESUS. And in regard to the nature assumed by the SON of GOD, that the SPIRIT should be the active principle of the Incarnation is but a manifestation of the cause of the Mystery, which is the grace of GOD, and not any prevenient merits of the nature which was taken into union with GOD. Such reasons may be reverently contemplated for the SPIRIT'S ministration in the Incarnation; He forms that Sacred Manhood, and dwells in it.

Oh! what an epoch in the Blessed SPIRIT'S operations! The One, whom we have watched, in all His patience and tenderness, striving with man,—vexed, repulsed, overcome, yet never entirely departing from him! "My SPIRIT remaineth among you: fear ye not." What a joy for the Blessed SPIRIT to find, in the Manhood of JESUS, a Home from which He would never be dislodged, where He could dwell in full and undisturbed possession, where the Evil One had never been admitted, and could never enter; for when the Prince of this world cometh, CHRIST saith, he "hath nothing in Me."[1] Thus, in the language of prophecy, the SPIRIT is said to "*rest*"[2] upon CHRIST: the Holy Dove, who could find no rest amid the fluctuating and tumultuous passions

[1] S. John xiv. 30. [2] Isa. xi. 2; S. John i. 32.

of fallen nature, found a home in the ark of safety,—the holy Humanity of the Redeemer.

Again, as we observed a change in the Spirit's operations in consequence of sin, in that, instead of continuing to be the simple Bestower of life and blessedness, He became, also, the Antagonist of Satan and of the Kingdom of evil; so, in Christ, He not only co-operated in the Incarnation, but was actively engaged with the Redeemer, in His efforts to "destroy the works of the Devil." The work which had, hitherto, been carried on by Spirit against spirit, would now be continued through the Mediator; the Holy Spirit had, thus, a new scope for His operations, and a new power over the Enemy. This is manifest throughout our Lord's public ministry; immediately after His Baptism, the Spirit proceeded at once to war with the Evil One through Jesus Christ. What else is the meaning of that tone of joy with which the account of the Temptation opens? When we read of Christ being "led up of the Spirit into the wilderness," it seems as though there were an air of triumph in the very words. And yet, viewed in reference to the Manhood of Jesus,—and it was the Manhood concerned in this Mystery,—what a trial it must have been to go forth into the wilderness; to be with the wild beasts; to come into contact with the Evil One! What a change to One,—not like the Baptist habituated to a hermit's life, by having been in the deserts until his showing unto Israel, but to One Who had lived beneath a parent's roof at Naza-

reth, and known a mother's continual love and care, and all the sweet ties and pure affections of home child-life! What a sudden contrast, to rise up and go forth into the desert to be tempted by Satan! This tone of triumph is surely owing, in a measure, to the force of the SPIRIT's influence, as He hastens on the overthrow of the great Enemy of CHRIST and of GOD. Of the two expressions "led up,"[1] and "driven"[2] by the SPIRIT, the former preserves a place for our SAVIOUR's own personal action and readiness, whilst the latter asserts the triumphant character of the SPIRIT's energy. The action of CHRIST's Human Will, and the sway of the Divine SPIRIT combine as principles of the works of JESUS; throughout His Personal Ministry, in His Miracles, Teaching, and Passion, there is the same correspondence of the SPIRIT with the Redemptive Acts of our LORD. S. Paul speaks of His share in the Cross when he says, CHRIST "through the Eternal SPIRIT offered Himself without spot to GOD,"[3] that is, offered Himself a blameless sacrifice; as though, GOD the FATHER scrutinizing the Victim,—as the priests of old, the sacrifices,—accepted it, not only because of the Sonship, but also, because the Manhood was spotless through the indwelling SPIRIT of holiness. In the middle state there is the same co-operation; S. Peter's mysterious words have been taken in support of this truth,[4] —"being put to death in the flesh, but quickened by the

[1] S. Matt. iv. 1.
[2] S. Mark i. 12.
[3] Heb. ix. 14.
[4] S. Athanasius.

Spirit,[1] by which also He went and preached unto the spirits in prison."[2] The Spirit remembered in His love those, who had grieved Him and had suffered the temporal calamity of the flood; and yet had, some of them, died with a capacity of faith, which fitted them for this gracious proclamation: the Spirit's suggestion was not absent from Christ's Soul, when He went and preached to those who had been disobedient in the days of Noah. Also, in the Resurrection, the Spirit had His proper work of uniting the sundered parts of Christ's Humanity, when Christ was declared to be the Son of God, by the resurrection from the dead, according to the Spirit of holiness.[3]

Thus I have attempted to follow the Spirit's operations from the creation,—His failure with the angels; His modes of confronting the evil in man, by striving to convince him of sin through its consequences, by giving the Law of Righteousness,—imparting thereby a knowledge of the guilt of sin, its hatefulness to God and contrast with His very Nature,—and by providing him with a system of worship, which, though it "could not make him that did the service perfect as pertaining to the conscience," yet pointed to means which would have that cleansing power; by supplying him with precepts for his guidance in social life, which, if faithfully

[1] Some interpret the passage, by referring the term "spirit" to Christ's Human Soul; others, again, have explained it to mean, the power of His Divinity.

[2] 1 S. Pet. iii. 18, 19.

[3] Rom. i. 4.

followed, would discipline the character and develope natural virtues, and by revealing through the Prophets the Promise which was to be the sole hope of mankind and at the same time a test of division and judgment; and lastly, I have considered the SPIRIT'S work in the Incarnation, and His co-operation with CHRIST'S Works and Passion: whilst it is CHRIST Alone, through Whose Name we can be saved, Who by His Humiliation, Suffering, and Death redeemed man; yet in all, the HOLY GHOST was a gracious and loving Coadjutor.

There is a practical reflection upon what has been advanced, with which we will conclude this part of our subject. The work of the HOLY SPIRIT in the Old Testament has its counterpart in the soul. There is an analogy between His operations with the race of mankind, and with the individual soul; the latter is a miniature of the former. His operations before the Incarnation correspond to the movements of prevenient grace in one, turning to GOD after a fall. The term "prevenient grace" describes all those convictions, strivings, illuminations, and utterances of the SPIRIT within the soul, which precede the time that CHRIST is revealed, that is, its justification. The first conviction of sin is often a conception of its penalties, and may arise from suffering from them. It is like the SPIRIT'S strivings of old; like the preaching of Enoch, Noah, and Lot, who warned men of the coming wrath. The first thought of the soul, touched by the SPIRIT of GOD, and aroused to some sense of sin, is often, "what

shall I suffer if I continue in this state?" It is something more than natural fear; it extends to a scene beyond death, and is therefore based on faith. If this movement of Divine grace is obeyed, sin will soon be seen in a higher light,—in its objective nature, as the violation of the law of a righteous Being, against Whom it is committed, Who is concerned in it; its guilt will thus be realized, and servile fear will give place to a sense of regret and humiliation; a hatred of sin will be begotten, by a consciousness of the misery of being out of harmony with the Mind and Will of GOD. The SPIRIT reveals the Righteousness of GOD, and shames man by a new estimate of sin,—its appearance in the light of His Countenance!

As the revelation of the Law of righteousness and of our consequent need of cleansing and guidance, was not the final means whereby the SPIRIT acted on man in the old Dispensation, but the voices of the Prophets by whom He spake; so the soul's stay, under conviction of sin, is to be found in those inspirations of grace,—those inward voices of promise, which tell of Bethlehem and Calvary. Glimpses of the Manger and the Cross uphold it, when it is in darkness, and when well-nigh overwhelmed by the full sight of its iniquities. If the soul is faithful to the inspirations of the SPIRIT; they will be the forerunners, as of old, of the revelation of CHRIST. The same revelation of Divine love is still vouchsafed,—"JESUS CHRIST and Him crucified;" and the first fear, which, though it was partly of

grace, was nevertheless sordid through self-love, will melt into the generous impulse of a true contrition, as the SPIRIT imparts to the sinner the vision of the Healer and Deliverer; and then He will make him to become a centre of conflict against, and, if faithful, of victory over, the common Enemy. Moreover, as prevenient grace leads up to the entire reconciliation of the soul with GOD, so is it granted for conquering any fault, or undoing the results of sin in any portion of man's life, and for the formation or increase of any grace or habit of devotion; it is simply the grace which foreruns any human effort. The creature must then, whether he stand in need of repentance or renewal, seek the "preventing" grace of the HOLY SPIRIT, and listen to His voice when He strives to convince him of sin; and then he will gradually be led on from grace to grace, and will gain new and deeper views of the Cross, until CHRIST be completely formed within him. Thus will the wholesome fears, which in His earliest work the SPIRIT inspires, have their proper efficacy, until they are cast out by that perfect love which He Himself, Who is the Personal Love of GOD, will in the end, shed abroad in the heart.

Chapter III.

THE COMING OF THE HOLY GHOST.

IN the first chapter, we considered the HOLY GHOST, as a Divine Person in the Life of GOD, dwelling with the FATHER and the SON from all eternity, not a Divine influence only, or phase of Godhead, nor a created intelligence, but the "very and eternal GOD."[1] In the next chapter, we descended from the contemplation of the HOLY GHOST Himself, to trace His work from the Creation to the Day of Pentecost. First, it was regarded as His special function to perfect the creatures, by leading them into all truth, and by bringing those who obeyed Him to the end of their being,—to their final Bliss. The first grief of the SPIRIT was caused by the angels who kept not their first estate, and "abode not in the truth,"[2] but sinned through pride, possibly by rejecting the Mystery of the Incarnation. There was an end to the SPIRIT'S action in the lost angels; but with man it was different. "My SPIRIT remaineth among you: fear ye not."[3] Man being the point where the two worlds met in conflict one with another, his fall

[1] Art. v. [2] S. John viii. 44. [3] Haggai ii. 5.

was not only the object of Divine Wrath but also of Divine Pity, and the cause of his loss and injury rather than of his ruin. Secondly, the three chief operations of the Spirit on fallen man were considered,—His striving with man's conscience,—His giving him light as to the guilt of sin through the Moral Law, and of its remedy through the Ceremonial, and need of justice through the Judicial Law,—His raising up prophets to be the organs and channels by whom He delivered the one great testing Revelation, the Incarnation. Thirdly, the co-operation of the Holy Ghost in the Mystery of the Incarnation, and with our Lord's Redemptive Work, was traced out. An analogy was then drawn between the Spirit's dealings with man before the Incarnation, and His actings upon the soul previous to a state of justification; comparing His operations of old to those convictions of sin, illuminations and inspirations of prevenient grace, which are stirred in the soul "until Christ be formed"[1] within it.

We come now to the Personal Mission of the Holy Ghost, "I will pray the Father, and He shall give you another Comforter."[2] The two days on which events involving most momentous consequences to our race are commemorated, are the days on which, respectively, the Second and Third Persons of the Blessed Trinity condescended to come to us; the Son by taking our flesh into Personal union with Himself; the Holy Spirit by com-

[1] Gal. iv. 19. [2] S. John xiv. 16.

mencing a Personal indwelling of grace in human nature. These were two great epochs in our history, and, as with the first, there was a long preparation before it, by a series of types and prophecies, which, as it drew nigh, foretold the circumstances of it; so, for the Coming of the Third Person there was a like preparation.

First, we will review the preparation for the Coming of the Comforter; and secondly, His Coming, and its special blessedness.

I. Concerning the preparation,—which may be divided into two parts, the immediate and the distant preparation, —it must not be expected that there will be the same abundance of type and prophecy, as we find in reference to the coming of the SON of GOD. Two reasons may be assigned for this; the Incarnation involved the Coming of the HOLY GHOST, the two Mysteries being parts of one scheme of Redemption: the Incarnation, standing up between Pentecost and the days of the Prophets, in a measure blocked out the view of the further Mystery, which was consequent upon it. On the side of Almighty GOD, also, there is a cause for this difference. The Incarnation, as it touched the very Being of GOD, was a Mystery greater than the descent of the SPIRIT on man; for the union of the HOLY SPIRIT with man, is not a natural or personal union, but relative, and accidental as far as individuals are concerned, and by participation. The former affected the Being of GOD, for, in consequence of it, the Second Person of the

Godhead ceased to be only GOD and became for ever GOD and man: the latter leaves the Third Person as before, only Divine. We must not, therefore, presume that prophecy and type will be as rich and forcible in relation to the Coming of the HOLY GHOST, as in the preparations for the Advent of the Redeemer. Although, however, there is not the same abundance of revelation, there are glimpses and tokens of the SPIRIT'S future Presence and operations. We will note some of these.

In the action of the HOLY SPIRIT at Creation we have the first intimation of His Presence and future work. "The SPIRIT of GOD *moved upon* the face of the waters."[1] The expression 'moved upon,' it is well known, refers to the action of the bird tenderly brooding over its nest, and therefore has been taken as a representation and foreshadowing of the Descent of the SPIRIT on the waters of Jordan "in a bodily shape like a dove,"[2] and of His life-giving Presence in the Sacrament of Regeneration.[3]

In the sending forth the dove from the Ark by Noah, spiritual writers have seen an early image of the mission of the Comforter, of Whom the dove is a symbol.[4] The dove being sent forth three times,—first hovering over the waters and returning; secondly, bringing the token that the waters were abated; thirdly, returning no more—is said to represent the breathing of the SPIRIT upon the Apostles when

[1] Gen. i. 2.
[2] S. Luke iii. 22.
[3] S. John iii. 5.
[4] Gen. viii. 8.

they were still weak and trembling, and had yet to be endued with power from on high; the giving of the HOLY GHOST on the Day of Pentecost, when He came to manifest the peace which had been concluded between GOD and man; and His final going forth in the glorification of the Apostles. Similarly these goings forth of the dove have been viewed, as typical of the invisible missions of the SPIRIT within the soul: He, in Holy Baptism, operates upon nature in its unrenewed state; in Confirmation passes forth into greater fulness when the new life has begun its growth; and in Glory bestows a fixed condition in the new heavens and earth wherein dwelleth righteousness. The cloudy pillar[1] in the desert, conducting the children of Israel to the promised land, has been regarded as a type of the loving SPIRIT, whose office it is to lead the Church of GOD, and each of its members, into the land of righteousness.[2]

Again, the frequent recurrence of the number seven in the Scriptures has been interpreted to bear a mystical allusion to the sevenfold Gift of the SPIRIT; e.g., the seven days of Creation,[3] the seven days of purification,[4] the seven trumpets sounded at the fall of Jericho,[5] the sevenfold duration of feasts,[6] the seven eyes in the stone which Joshua saw,[7] the seven pillars of Wisdom's house,[8] and, especially,

[1] Nehem. ix. 19. [2] Ps. cxliii. 10. [3] Gen. ii. 2.
[4] Lev. xiv. 7, 8. [5] Joshua vi. 4, 6. [6] Lev. xxiii. 6, 8, 36, 40.
[7] Zech. iii. 9. [8] Prov. ix. 1.

the seven lamps which burned on the candlestick in the tabernacle.[1] In the vision of Zechariah, the seven lamps on the candlestick were explained, when the angel was asked what they meant, by the reply, "not by might, nor by power, but by My Spirit, saith the Lord of Hosts."[2] In the Book of the Revelation, the seven lights are seen in the heavenly place,—for the tabernacle was made after the pattern of heavenly things,—and are described as the Seven Spirits of God; which were not seven angels, for angels are not called spirits in the Book of the Revelation, neither could they be creatures of any kind, for they are placed in a co-ordinate position with the Eternal God, "Grace be unto you and peace from Him which is and was and is to come, and from the Seven Spirits which are before the Throne, and from Jesus Christ."[3] The ritual of the Book of the Revelation therefore explains the prophetic signification of the seven lamps in the tabernacle.

The oil, by which the High Priest was anointed at his consecration and "the tabernacle and all that is therein"[4] hallowed and made "most holy," and that which was used in the offerings, were perpetual types of the "oil of gladness" with which Christ was anointed above His fellows, which in the plain language of S. Peter is the Holy Ghost. The laver at the entrance of the tabernacle, where the Priests cleansed themselves before entering upon the worship of God, fore-

[1] Exod. xxxvii. 23; Rev. iv. 5.
[2] Zech. iv. 6.
[3] Rev. i. 4.
[4] Exod. xl. 9.

told the laver of regeneration and renewing of the HOLY GHOST which should qualify us for attending the Mysteries "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."[1] This arrangement of the Tabernacle leads us to remark, how constantly water, the means through which the SPIRIT cleanses the soul from original sin, is used in Holy Scripture as an emblem of the SPIRIT. Thus, in Isaiah, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My SPIRIT on thy seed."[2] The Psalmist speaks of the "river, the streams whereof shall make glad the city of GOD."[3] Ezekiel had a vision of the holy waters, issuing out "on the right side,"[4] reminding us of that stream of which S. John bare record. These waters, spreading out and deepening, had a life-giving power,—"everything shall live whereon the river cometh." At the well of Samaria, CHRIST talked with the woman of the gift of GOD, and the living water, which springeth "up into everlasting life."[5] In the great day of the feast, JESUS cried, "if any man thirst, let him come unto Me and drink; he that believeth on Me, out of his belly shall flow rivers of living water."[6] That the allusion was to the SPIRIT, the Evangelist makes certain, "this spake He of the SPIRIT." Water cleanses, restores, fertilises, and is associated, especially in the minds of those who lived in an Eastern climate, with all that is

[1] Heb. x. 22. [2] Isa. xliv. 3. [3] Ps. xlvi. 4.
[4] Ezek. xlvii. [5] S. John iv. 10, 14. [6] S. John vii. 37—39.

invigorating, delicious, and precious. The Spirit depicted as "a pure river of water of life"[1] flowing out of the throne of God and of the Lamb; and the invitation to him that is athirst to take the water of life freely, are amongst the closing utterances of the Sacred Canon. Again, the breath or wind, from its subtle nature, force, or movement, and approach to that which is immaterial, portrays in name and action the Holy Spirit. "When Thou lettest Thy Breath go forth they shall be made, and Thou shalt renew the face of the earth."[2] In another vision of Ezekiel, is described the valley of dry bones, the gathering together of the bones when the Word of God prophesied, the sinews and the flesh coming upon them and the skin covering them from above;—but there was no life in them. The structure was complete, but they awaited the Divine Afflatus! "Come from the four winds, O Breath, and breathe upon these slain."[3] An explanation of the vision follows, "I will put My Spirit in you, and ye shall live." When the Psalmist says, "He bloweth with His Wind and the waters flow,"[4] S. Augustine sees a mystical reference to the Spirit as the source of contrition; and when our Lord spake with Nicodemus of the Spirit, He also compared His movements to the breeze.[5] Such are some of the figures, under which the Spirit's future Presence and workings were indicated.

[1] Rev. xxii. 1, 17. [2] Ps. civ. 30. [3] Ezek. xxxvii.
[4] Ps. cxlvii. 18. [5] S. John iii. 8.

Many prophecies in clear terms announce the Coming of the SPIRIT. "It shall come to pass in the last days, saith GOD, I will pour out of My SPIRIT upon all flesh,"[1] were the words in Joel, which were the first the SPIRIT put into the mouth of S. Peter on the Day of Pentecost. Isaiah looks forward to the same time when the SPIRIT shall "be poured upon us from on high."[2] Ezekiel, "when a new SPIRIT shall be put within you." Haggai prophesying of the "latter time," saith, "My SPIRIT remaineth among you."[3] Zechariah tells of a new insight into the Crucifixion, which should be the result of the SPIRIT of grace and supplication being poured on the house of David, and upon the inhabitants of Jerusalem.[4] The writer of the Book of Wisdom asserts the need of the SPIRIT, "Thy Counsel who hath known, except Thou give Wisdom, and send Thy HOLY SPIRIT from above?"[5]

Thus we have noticed some of the types and prophecies in the Old Testament, which were the distant preparations for the Coming of the HOLY GHOST. But the Words and Work of our LORD were the immediate preparation. CHRIST foretold the Coming of the HOLY GHOST, and the threefold effect of His Presence in convincing the world of sin, of righteousness, and of judgment;[6] He warned His followers that the sin against the HOLY GHOST would be irremissible, and consequently more grievous than sin

[1] Acts ii. 17. [2] Isa. xxxii. 15. [3] Haggai ii. 5.
[4] Zech. xii. 10. [5] Wisd. ix. 17. [6] S. John xvi. 7—12.

against Himself;[1] He comforted them by the assurance that when they should be brought before magistrates and powers the Holy Ghost would teach them how and what they should answer;[2] He announced that the Father would send the Holy Ghost in His Name,[3] and that He Himself would send Him from the Father;[4] He portrayed the Holy Spirit as One Who would act upon the inner faculties of memory and understanding, removing the cloud from the one and chasing away oblivion from the other, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you;"[5] He revealed that the Spirit's Coming depended on His Own Departure to the Father,[6] and that the Spirit would be "Another Comforter,"[7] so desirable, so full of sweetness and of power, as to countervail the withdrawal of His Own visible Presence; He predicted that the Spirit would bring Him nearer to them, testify of Him,[8] and not speak of Himself,[9] for that which is purely spiritual would be unintelligible to beings who are half material; He gave them as a solace in their present obscurity a promise that the Spirit would guide them into all truth,[10] and be Himself "the Spirit of Truth;"[11] He left them as a parting thought to sustain them in the interval of bereavement the declaration of the

[1] S. Luke xii. 10. [2] S. Luke xii. 12. [3] S. John xiv. 26.
[4] S. John xv. 26. [5] S. John xiv. 26. [6] S. John xvi. 7.
[7] S. John xiv. 16. [8] S. John xv. 26. [9] S. John xvi. 13.
[10] S. John xvi. 13. [11] S. John xv. 26.

nearness of the approach of the Other Comforter, "Ye shall be baptized with the HOLY GHOST not many days hence."[1] With these and many other utterances did JESUS prepare the way of the HOLY GHOST.

Our LORD'S Work too was a preparation for the Coming of the HOLY GHOST: His Work on earth had to be finished, and begun in Heaven, before the mission of the Comforter—"the HOLY GHOST was not yet given; because that JESUS was not yet glorified."[2] Although it may not be possible to fathom the connexion between the glorification of the SON, and the giving of the SPIRIT, the one is revealed as standing to the other, in the relation of cause to effect. The promise of the FATHER was not fulfilled, until the work of reconciliation had been wrought out. Herein lies one great distinction between the mission of the SON, and of the SPIRIT. The former was a mission to enemies; "GOD commendeth His love toward us, in that while we were yet sinners, CHRIST died for us;" "when we were enemies we were reconciled to GOD;"[3] when "alienated and enemies:"[4] GOD trusted the Holy Babe of Bethlehem in the midst of the camp of the adversary. "GOD was in CHRIST reconciling the world unto Himself,"[5] and the world was potentially reconciled before the HOLY GHOST descended. The waters of Divine Wrath had abated before the dove went

[1] Acts i. 5.
[2] S. John vii. 39.
[3] Rom. v. 8, 10.
[4] Col. i. 21.
[5] 2 Cor. v. 19.

forth. Jesus, the Ark of God, "the living amongst the dead," upon Whom had descended the floods from the opened windows of heaven, rested on the Mount of Ararat, and had passed beyond the fury of the storm, ere the Bow of Divine Mercy could irradiate the cloud as the token of peace, and the Comforter, the Spirit of Love, could dwell amongst men. The Holy Ghost came to a reconciled world. And besides the work of Christ on earth,—that which He *began*[1] to do,—the completed Sacrifice had to be pleaded in Heaven. The Mysteries of Bethlehem, Calvary, and Olivet, were past, but yet no Comforter had arrived. The disciples returned to Jerusalem to await Him. Some unseen transaction must bring about the Promised Blessing! "I will pray the Father." Christ spake not of the prayers He offered on earth, of those communions with His Father on the mountain, in the Garden of Gethsemane, or upon the Cross. He is looking over the Cross to the life beyond it. His gaze is onward to the Mediatorial Throne, and to His all-prevailing Intercession within the Vail. "I will pray the Father," that is, "I will intercede for you," and "He shall give you another Comforter, that He may abide with you for ever." The Sacrifice has not only to be offered on earth, but pleaded in the courts above. Jesus "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost,"[2] is the last link in the

[1] Acts i. 1. [2] Acts ii. 33.

wonderful chain of mystery, which obtained for man the Presence of the SPIRIT.

II. We have thus traced the preparation, both distant and immediate, for the Coming of the HOLY GHOST; the former, by a brief notice of types and prophecies which relate to Him; the latter, by reference to the Words and Work of the SON of GOD, finished on earth, and commenced in Heaven. We have now arrived at the great epoch in the SPIRIT'S history, the Personal Mission of the HOLY GHOST. Let us consider the subjects of that Mystery, the place where it occurred, and the manner of His coming.

And, first, it may be necessary to state what is meant by the Mission of a Divine Person. The Mission of a Divine Person is "the Eternal destination of a Person of the Blessed Trinity to fulfil some work in time." The work which He fulfils will bear some likeness to Himself. It will be a reflection of His own Being; hence the HOLY SPIRIT'S Mission is our sanctification. He sheds abroad the love of GOD, and imparts the impress of His own Holiness. By His coming forth separately (though not separated) from the SON, our minds are capable of more clearly entertaining the doctrine of the Holy Trinity. We see One Person present at one time, and after His withdrawal, the manifestation of Another. The FATHER creates, the SON is sent to redeem, the HOLY SPIRIT to sanctify: His Work crowns the Work of the Other Two. The successive Dispensations of GOD, whilst they do not convey any

notion of inferiority or inequality amongst Divine Persons, manifest the Inner Distinctions of origin in the Divine Life.

1. We will notice the subjects of the Mission of the Holy Ghost. In the Incarnation a distinctive mark of love was found, in the fact that our Lord came to man in spite of that state of alienation from God in which human nature lay: the Coming of the Comforter has also its special condescension. If in one respect the greatness of the love of God's Son, in coming to us, "when we were enemies," shines forth, so in another if we look at the subjects, the Pentecostal Gift has its particular reach of Divine Mercy. When the Spirit descended upon Mary in Nazareth, He came then upon one pure and innocent, one, (apart from controversy,) free of actual sin, presanctified, living in a holy home, hidden from the world; He came upon one already "full of grace," where there was a fit seat for His operation: but when He comes upon the Apostles, He manifests a further reach of Divine Condescension. For who are the Apostles? They are men who have known actual sin; some of them have sinned deeply; all had forsaken their Lord; one had denied Him. As we look upon them assembled in the upper chamber, we see there, Peter with the traces of penitential sorrow fresh upon his cheeks; we see there, Thomas, who had persevered so long in doubt; we see there, Philip, so slow to realise spiritual things; we see there, those who had so lately wrangled about the highest places. In Nazareth, the Spirit de-

scended on a virgin soul, whose only life had been in communion with GOD. It was, then, another stage of mercy, when the Comforter took up His abode in those who needed His transforming power; those who had lived the life of the world, and been wedded to its interests up to the time of their call, and after that, had oftentimes exhibited weakness, dulness, and vacillancy. Moreover, the mode of union between the Third Person of the Holy Trinity and our nature is one which has its own peculiar lowliness and risk. The union is not a natural or personal union, so that the Apostles and the SPIRIT were one person, as the manhood and Godhead are One in CHRIST. The saints are not called by the name of Spirit but "spiritual," and the HOLY GHOST is not said to be "made man" but to dwell in man. The SON of GOD takes our nature—not a human personality—into union with Himself: the HOLY GHOST is united with a number of persons and indwells them. The One, so to speak, stands behind human nature, "He standeth behind our wall, He looketh forth at the windows, showing Himself through the lattice,"[1] our wall is our flesh, the windows are human senses and affections: but the Other stands behind human personalities also, and thus is more deeply hidden from our view. The SON manifested Himself through His Own Humanity which was perfect and sinless, but the HOLY GHOST, from the very nature of His union with mankind, cannot insure the sanctity of those into whom He

[1] Song of Solomon ii. 9.

has entered; they may or may not be obedient to His inspirations, and hence are able to mar His work and stain the mystic body. An union then with this risk—not only involving the necessity of regeneration from the past but the possibility of sin in the future—is one which, when we take into account God's hatred of sin, is an abiding witness to and exhibition of His Love for man. Divinity could have no experience of human unfaithfulness from the association of the two natures in the Person of Christ, but Divinity now has that experience, when those who are the temples of the Holy Ghost grieve, without quenching, the Spirit of God. Thus viewed in reference to the persons into whom the Spirit descended, and the exposure of the Divine Life as the circle of His Presence widened; the Descent into and Continuance of the Spirit in the midst of human nature, though it cannot claim the matchless humiliation of the Incarnation, by which finite and Infinite, created and Uncreated were for ever bound together in One Person, yet it has its own distinctive features of love, of lowliness, and marvellous forbearance.

There was one fitness, however, which the Apostles possessed for the Divine Presence, that which they had acquired by their companionship with Jesus. He had been preparing and training them in order that they might become competent vessels for the Spirit. They, of all mankind, had been qualified for the action of the Spirit by their close observation of the Life of Christ. The Spirit,

by acting on their memories, would reproduce and fix the impressions which had been received. It is important to observe that they were capacitated for the SPIRIT'S Illumination, because they had witnessed the Incarnate Life of the SON of GOD. According to S. Mark's Gospel, our LORD'S intention in choosing disciples was "that they should be with Him:"[1] this stands as the first purpose which He had in view; and their history, whilst He was on earth, confirms this statement. They were to be His constant attendants, that they might become acquainted with His ways, His works, His sayings, His looks, His thoughts; they were, so to speak, to register each passing manifestation of virtue and grace, as they held fellowship with Him. Our LORD looked to this intercourse with Him, as that which should conduct them to a true conception of His Person and Work. He reproved Philip, because it had not borne this fruit—"Have I been so long time with you, and yet hast thou not known Me, Philip?"[2] When the Apostles after the Ascension were choosing one to fill up their number as they awaited the Pentecostal Gift, they made it a necessary condition that the successor of Judas should be one "of these men which had companied with us all the time that the LORD JESUS went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us;"[3] they looked upon a complete acquaintance with the Life of

[1] S. Mark iii. 14. [2] S. John xiv. 9. [3] Acts i. 21, 22.

Christ as an essential qualification, which was to form the very substance upon which the Light of the Spirit was to shine. The Holy Spirit, our Lord had promised, should bring all things to their remembrance whatsoever He had said unto them. They must, therefore, have heard His words. The Holy Ghost was to testify of Him, to glorify Him. What Christ did, they did not realize at the time, but they had the promise that they should know it hereafter. As invisible characters are brought out to view by light or heat, and appear in clear fixed forms, so the secret impress of that perfect Life of Jesus, which was stored up within their memories, awaited only the Divine Light and Flame to be poured upon it, in order that it might be revealed and retained.

It was not merely that they might be left to themselves for the sake of which Jesus withdrew,[1] but that through His Glorification the Spirit might descend upon them. It is to turn history into poetry to imagine that Pentecost was something evoked out of their own consciousness, and that what is meant by the Spirit's Coming is

[1] "It was—i. e. the visible Presence of Christ—so strong a power over their affections that it prevented their intellect and their spirit from working at the thoughts He had given. . . . He left them to themselves . . and slowly, as they thought, the burden of His Personal Presence passed away, and the deep meaning of His life took its place; slowly out of the depths of remembrance His words, His acts, linked themselves together into their own unity of purpose and unity of thought, and formed an image clear and unique, of His mission within them." —*Rev. Stopford A. Brooke, Sermons, Second Series, p. 23, on Pentecost.*

that the Apostles were filled with enthusiasm when after quiet reflection they came to the right meaning and order of CHRIST'S words. To suppose that twelve different minds would by a natural process work themselves up to the same pitch at the same moment, and imagine they heard a rushing wind and saw tongues of fire, and were able to speak a number of languages which they had never learnt, and that this was all which JESUS foretold by the Coming of the HOLY GHOST, and all that S. Luke intended us to understand, and all that the prophets predicted, is far more difficult of belief than to admit that the Apostles were really the living vessels of a Divine Afflatus, and the first recipients of a new Manifestation of GOD.

As the SON had revealed the FATHER, so the HOLY SPIRIT would reveal the SON; He came to minister to JESUS; He cast a Divine Light about His Form; He shined in the hearts of the Apostles, giving "the light of the knowledge of GOD, in the Face of JESUS CHRIST,"[1] and they became a Living Gospel. They were to perpetuate in the world the example of Him Who was no longer a visible object. Through them His Life was to be handed down to others; their life was to be a transcript of His, through the Same SPIRIT Who animated Him and them; theirs was to prove the possibility of His Life being in a measure reproduced, by those who were shapen in iniquity and had in time past committed sin; their personal sin and weakness display

[1] 2 Cor. iv. 6.

the deeper Mercy of the Spirit, whilst their intimate experience of the Life of Christ had laid up in their memories a history upon which the Lights of Pentecost would for ever shine.

2. The place where the Holy Spirit came must now be spoken of. It was Jerusalem, the centre of the old Dispensation. As the birthplace of Christ was the subject of prophecy, so there is a prediction which bears upon the place where the New Law of the Spirit should begin. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem."[1] Accordingly, the Apostles were bidden to tarry in Jerusalem. Why was the centre of the Old Religion to be the cradle of the New? It was, because the New was the offspring of the Old. Jerusalem had been the city of the Holy Ghost; to it His operations had been tied from the time when He moved with the tent of the Patriarch, or with the encampments of Israel. The Religion of which Jesus is the Author, and which the Spirit of Jesus founded on the day of Pentecost, was no mere novelty; not a system which arose aside from, and did not fall in with, the main line of the Dispensations of God. The Religion of Jesus is the flower, of which the Jewish Church is the bud, and the Patriarchal the stem; it is a true development and outgrowth of earlier principles, wrapped up in the letter of a recondite ceremonial, which now finds its meaning in the Life of Jesus and its fulfil-

[1] Isa. ii. 3.

ment in the Ordinances of grace. Christianity appears as the descendant of a most ancient religion, not merely as its successor, but as the interpreter of its rites, and the key to its prophecies. This accounts for the posture of our LORD and of His Apostles towards the Old Religion. The Author of Christianity was a Jew, born of a Jewish maid, was circumcised, fulfilled the requirements of the Law, attended the Feasts. Even S. Paul, "the Apostle of the Gentiles," turned first to the Jew.[1] The Apostles in the midst of persecution still bore a respectful attitude to the religion, in which they had been brought up, and even permitted Jews to practise the Levitical customs, which were not denounced, until men mistook them for vital Ordinances, and charity endangered truth.[2] This line was adopted from no lingering affection for early associations, but from a true view of the march of Divine Dispensations.

[1] Lightfoot, in his introduction to the Epistle to the Galatians, remarks, that S. Paul "selected as centres of his mission those places especially where he would find a sufficient body of Jewish residents to form the nucleus of a Christian Church. It was almost as much a matter of missionary convenience, as of religious obligation, to offer the Gospel 'to the Jew first and then to the Gentile.' They were the keepers of the sacred archives, and the natural referees in all that related to the history and traditions of the race. To them he must of necessity appeal. In almost every instance where a detailed account is given in the Apostolic history of the foundation of a Church, we find S. Paul introducing himself to his fellow-countrymen first, the time the Sabbath day, the place the synagogue, or, where there was no synagogue, the humbler proseucha." (p. 26.)

[2] Acts xvi. 3; Gal. v. 2.

The Law was superseded by the Gospel. Whether with S. Jerome we consider the conduct of the Apostles in the occasional use of legal ceremonies as wearing the character of simulation; or, whether with S. Augustine we regard the interval between the Passion and the promulgation of the Gospel as an exceptional period, during which legal rites "though dead, were not deadly," and therefore were permitted to be used, provided that they were not considered necessary or justificative, the fact remains the same, that a tender regard was at first exhibited toward the observances of the Old Law by the disciples of the New. Theirs was no hasty burial of a parent who had waxed old, but a seemly and orderly disposal of one whose services were now over. Jerusalem having been chosen by the Spirit for the birthplace of the Catholic Church declares the Old Religion to be the womb of the New. There—in that sacred spot, which in the Divine Counsels had been selected for the City of God from the first; where the Temple was built; which had been consecrated by the sacrifices of ages; in that city which had been the heart of the Spirit's operations;—were to be the first beatings of the life of the Comforter in the Infant Church!

This unity in the Divine Dispensations prepares us to find a common likeness running throughout them, and Sacrifice, Priesthood, and Altar, which were the foundations of Mosaic worship, reappearing in the institutions of

the Christian Church. The foundations being once for all laid, the type has only to yield to the Reality, the shadow to the substance. Such a link of connexion between the Levitical ordinances and the Rites of the Gospel is suggested by the place where the SPIRIT'S Mission commenced.[1]

3. The manner of the SPIRIT'S Coming will be our next consideration. He manifests His Presence by sensible signs in the New Testament: in the Old Testament, though operating invisibly, there was no visible mission of the SPIRIT. Apparitions of Divine Persons whether by assumed forms or through the agency of angels were not "visible missions," for they were not employed to represent the indwelling of a Divine Person in our nature. The visible mission of the SON was to precede the visible mission of the HOLY GHOST; the Second Person of the Godhead to reveal the First, before the Third revealed the Second. It is usual to enumerate four symbols of the HOLY GHOST; the dove, the cloud, the breath or wind, and the fire. The SPIRIT descends in the form of a dove upon our LORD at His Baptism;[2] as a bright cloud in the Transfiguration;[3] He is manifested by the breath in the upper chamber;[4] by the cloven tongues of fire at Pentecost:[5]

[1] Some have thought the "house where they were sitting" a chamber of the Temple itself.

[2] S. Luke iii. 22.

[3] S. Matt. xvii. 5.

[4] S. John xx. 22.

[5] Acts ii. 3.

each of these signs bears some correspondence with the particular effect of His invisible working.

The dove is associated in our minds with innocence, simplicity and gentleness, and thus seems fitly to come to the Antitype of Noah, as the harbinger of peace; it has also been taken to represent the dispositions which are necessary for Baptism, the peace with God which that Sacrament when rightly ministered and received conveys, and the fruitfulness of that new birth which in the laver of regeneration takes place; whilst the gregarious taste of the bird has not been overlooked, but has been thought to typify that love and fellowship which should exist amongst the spiritual progeny: indeed, the habits of the dove have been inspected with a view to finding in them seven features[1] which wear a mystical resemblance to the seven gifts of the Spirit. The bright cloud on the mount of Transfiguration signified the exuberance of heavenly doctrine, which men were to receive from Christ, whilst He softened and attempered the rays of Divine Truth to meet the needs of human infirmity; also the glory with which the Saints would be clothed in the Day of Resurrection, sheltered from all evil. The breath from the mouth of Jesus when He said to His Apostles, "Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them," betokened the nature of the Spirit, His procession from Christ, His restorative action on human life through

[1] S. Thom. Sum. 3, Q. XXXIX. vi. 4.

sacramental agencies. The tongue of fire depicted the mighty force and fervent eloquence with which the Apostles were endued for disseminating the Gospel.

The tongues of fire at Pentecost, the most majestic sign of the SPIRIT'S Presence, and the only one which was accompanied with manifest and overwhelming effects upon those to whom it was vouchsafed, mark His Personal Advent. The form of the human tongue clearly proclaimed the extraordinary Gift, which, to the amazement of that motley multitude which was gathered "out of every nation under heaven"[1] was soon to be displayed. The tongues were "like as of fire," that is, red, glowing, lambent, pyramidal, like quivering flames. The thunder of that wind which suddenly filled the whole house where the disciples were sitting, and that corona of fire which gleamed above the heads of the new Israel of GOD, recall the signs which ushered in the Old Law, when the LORD descended upon Mount Sinai "in fire, and the whole mount quaked greatly."[2] It seems as though GOD on those two occasions, when the Old Law and the New Law were given, deviated from the ordinary mode of Divine action which is that of stillness and secrecy; these were in the region of mystery, what miracles are to the law of nature, events contrary to the usual ways of GOD, and therefore calculated to arrest attention and excite awe. The Prophet's experience is reversed, "a great and strong wind

[1] Acts ii. 5. [2] Exod. xvi. 10, 11.

rent the mountains, ... but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: and after the earthquake a fire; but the LORD was not in the fire: and after the fire, a still small voice."[1] Now the wind and the noise and the fire *were* the heralds of the Divine Presence. Types of this Pentecostal Fire may be found in the Old Testament. The bush burning with fire was the sign by which GOD spake to Moses.[2] By fire sent from heaven the burnt-sacrifices were consumed.[3] Elijah's test whereby to discern the true GOD was this—"the God that answereth by fire, let him be GOD."[4] In a chariot of fire the prophet was taken up into heaven. Isaiah was cleansed for his mission by a live coal taken from the altar by the seraph.[5] Jeremiah says, "from above He hath sent fire into my bones, and it prevailed against them."[6] Ezekiel on the banks of Chebar saw the chariot of living creatures, whose "appearance was like burning coals of fire."[7] The recurrence of fire, in the corporeal and imaginary visions of the prophets, was a sort of reflection of that symbol, by which the SPIRIT would make known His Presence, and ratify the Divine Mission of the Apostles on the Day of Pentecost.

There they continued where they were gathered together, the small band of disciples, the mustard-seed which was

[1] 1 Kings xix. 11—13. [2] Exod. iii. 2. [3] Lev. ix. 24.
[4] 1 Kings xviii. 24. [5] Isa. vi. 6, 7. [6] Lam. i. 13.
[7] Ezek. i. 13.

to grow into the great tree of the Catholic Church; there, secluded from the world and its distractions in solemn retreat, they awaited the Advent of the Comforter; musing on the past, on their intercourse with JESUS, Whom they had heard and seen and looked upon and handled; remembering the tone of His voice, His features, His form, perhaps tracing some resemblance, some look of His in the face of Mary who was in their midst;[1] and, intent on the future, with holy anxiety picturing to themselves what this Other Comforter should be; not knowing whether He would appear in human guise, or as an angel of light, or whether He would be all Divine; wondering how He should be to them what JESUS had been in His personal ministry, and how He would even have a closer fellowship with them, and that, not for a time, but "for ever."

They continued in supplication, listening to every sound, expecting His Arrival every moment, when suddenly—the building trembled with the sound of a rushing mighty wind, and, to their amazement, there spread out upon them and around them from one centre, a Seraphic shower,—tongues of fire like one vast halo of glory, and "sat upon each of them,"[2]—and the Apostles were filled with that same SPIRIT Which had dwelt from the days of Nazareth in the Manhood of JESUS. It was the enlargement of the SPIRIT'S Home in Human Nature; as He had been able to "rest"[3] on CHRIST, so now the fiery tongue "sat" upon each of them, so calm

[1] Acts i. 14. [2] Acts ii. 3. [3] Isa. xi. 2.

and abiding is that Presence. O dearly-bought Mystery! All the Mysteries of our LORD led the way for this; His Birth, Life, Death, Resurrection, Ascension, Glorification, were so many stages in procuring it. "I am come," saith CHRIST, "to send Fire on the earth."[1] This was the purpose of His Mission; through this Gift He would realize the travail of His Soul.

The Apostles staggered by reason of the mighty power of the SPIRIT'S Presence; they were insufficient to bear the influences of the Divine Illapse. The Enemy of the SPIRIT was at hand to stir up the bystanders to charge the Apostles with sin; as he had persuaded the Pharisees to refer to Beelzebub the evidences of the SPIRIT'S working in CHRIST. The Apostles were so carried away with the Presence Which had taken possession of them, that they showed marks of being in some preternatural state. Mockers said, "These men are full of new wine,"[2] whereas they were "not drunk with wine, wherein is excess," but were "filled with the SPIRIT."[3] "True," says S. Cyprian, "the wine was new, even the grace of the New Testament." It was a transforming power which the SPIRIT exercised within them: they went into that room earthly, they came out heavenly; they went in natural men, they came out spiritual men.—How is the transition marked by the question put to our LORD at His Ascension, "Wilt Thou at this time restore

[1] S. Luke xii. 49.
[2] Acts ii. 13.
[3] Ephes. v. 18.

the kingdom to Israel?"[1]—they went in in darkness, they came forth enlightened; they went in fearful, they came forth courageous; they went in sober, they came out inebriated with the fire of Divine Love, which had hitherto burnt in the Sacred Heart of JESUS,—that fire now glowed on earth as well as in Heaven, the LORD had His fire in Zion, and His furnace at Jerusalem.[2] Whatever had been the previous operations of grace in the disciples, whatever had been the endowments of the SPIRIT for the sacerdotal office, they remained in that upper room helpless and unequipped, until by the Coming of the HOLY GHOST, they became the temple of the living GOD and the LORD GOD dwelt among them.[3] Thus in the Personal Mission of the HOLY GHOST to the Apostles at Jerusalem on the Day of Pentecost, announced by a rushing wind, and manifested by the tongues of fire, is seen the fulfilment of the words of CHRIST "I will pray the FATHER, and He shall give you another Comforter."[4]

And now we will contemplate the special blessedness which results from this Mystery. We have seen that human nature was not reft of the influences of the SPIRIT in the Old Testament, but that He continued to strive with man; in what then is the Gift of Pentecost in advance of those operations of the SPIRIT which were of old? It is the *Personal* Coming of the HOLY GHOST. Our LORD'S promises

[1] Acts i. 6.
[2] Isa. xxxi. 9.
[3] Ps. lxxxviii. 18.
[4] S. John xiv. 16.

all declare this; He refers to the Spirit's Presence, as on a parallel with His own public ministry: "I will pray the Father, and He shall give you another Comforter." It was not merely that at Pentecost a richer measure of grace was bestowed than had been granted to patriarch or prophet; such a view is true as far as it goes; the language of prophecy, "I will *pour out* My Spirit upon all flesh,"[1] and the language of type in the vision of Ezekiel, of a river which at first came to the ancles and then rose until it became "waters to swim in,"[2] bringing life and health, healing and fertility on all sides, clearly pointed to an abundance of grace in the latter days: it was not merely that the grace now given, was given not to isolated individuals but to form a corporation; this also is a true explanation of the Pentecostal effusion as compared with the previous operations of the Holy Ghost: it was not merely that the gift was a lasting possession, lodged in Humanity, and not a transient endowment, which might be withdrawn at any time: it was not merely that the Spirit which had already been given for remission of sins, was now bestowing "diversities of gifts,"[3] but the Holy Ghost Himself became substantially present, descended upon the disciples on the Day of Pentecost, to abide with them as a Divine Person on earth. It is difficult to realize this truth, for many reasons: personal presence is expected to be outward, and to fall under the observation of the senses; where there is nei-

[1] Joel ii. 28. [2] Ezek. xlvii. 5. [3] 1 Cor. xii. 4.

ther form, nor look, nor touch; where the Being is of a different Nature, and wholly immaterial; when the Being is by necessity Omnipresent; our human faculties need to be supplemented by the gift of Divine faith, before they can be alive to the super-sensuous Presence. As the natural man cannot receive the things of the SPIRIT, so the world, we are told, cannot receive the SPIRIT Himself, "because it seeth Him not, neither knoweth Him."[1]

Perhaps it may help us to entertain a clearer view of the difference between the SPIRIT'S operations of old and His Personal Presence now, if, by way of illustration, we point to a similar distinction between the Ordinances of the Church which confer grace, and the Sacramental Presence of our LORD in the Holy Eucharist. Of course such a comparison is only employed in a limited sense. The Sacramental channels of grace, effluences from GOD, communications to the soul, working particular results for which they were instituted, fall far short of the Mystery of the Altar, in that the Blessed Sacrament is a conveyance not only of grace, but of the Author of grace. In a similar manner, viewed from this aspect alone, the operations of the SPIRIT of old were emanations from Him, projections from above; but the Pentecostal Gift is the Gift of Himself, to be a continuous and eternal centre of Life and Light, dwelling within the Church, with an all-creating and energising Presence. In either case there is a Personal Presence, which is an ob-

[1] S. John xiv. 17.

ject of faith and not of sense. But we need not confine our illustrations to the Divine Mysteries, for in our own being we find the same hiddenness of life. Our associations, friendships, and natural ties, are between unseen presences; the terms of those relationships are beyond the ken of man. The personal spirit is localised by the flesh; and by the face, the voice, and gesture asserts itself through the medium of sense, which in this life forms not only a channel of communication, but also a wall of separation. The intercourse is after all but a distant communing of one unseen spirit with the other. "Now we see through a glass darkly, then face to face; now we know in part, but then shall we know even as we are known."[1] How many have felt how incapable the tongue is, even when it is striving to do its best, to unveil the inner soul, and thus have experienced the truth of the poet's lament, "For words, like nature, half reveal and half conceal the soul within." Each spirit of man is, in truth, an object of faith to his fellow-man; and each glimpse of the spirit in voice, or look, or action, must be received on faith that it is a true glimpse and not a concealment or subterfuge, or an inadequate expression of secret thought, feeling, or desire. If then the created spirit be thus beyond the reach of the senses, for "what man knoweth the things of a man, save the spirit of man which is in him?"[2] how much more should the Eternal Spirit's Presence be an object of pure faith? We may not gaze upon

[1] 1 Cor. xiii. 12. [2] 1 Cor. ii. 11.

Him as on the Face of Jesus in Nazareth, Galilee, or Jerusalem, yet He dwells among us by a more intimate Presence in the Church, manifesting Himself through her members. He dwells among men and within them, as a real Person, and not only as an effluence or Divine communication; knowing, loving, aiding them, and co-operating with Jesus in their salvation: not an outward Companion for three years, as Christ in His Public Ministry, but an inward and abiding Presence.

It is the Comforter Himself Who can give man the power to realise His Own Dispensation, Who can console him in all his doubts and perplexities, in all trials and temptations, in all his sorrows in this vale of tears; Who can impart contrition to the hardened, and turn the flint stone into a springing well; Who can uphold the desponding, that they be not swallowed up with overmuch sorrow; Who can lead man forth into the land of righteousness. His office is not at an end, when the wilderness has been traversed, and the swelling of Jordan is past. He has no successor! "He shall abide with you for ever." Ah! when earth has passed away, and the day of probation is ended, He will still abide in the fulness of His Presence; infusing joys, ever new, and ever increasing. The Redeemed shall no longer drink of "the waters of comfort;" but of Thy pleasures, as out of the River.[1] There will be in the depth of the Godhead a Person, unseen still by the natural senses, but revealed in

[1] Ps. xxxvi. 8.

the Light of Glory—that Blessed Spirit, Who dwelt in Mary and formed the Sacred Manhood of Jesus; Who descended on the Apostles on the Feast of Pentecost; Who sanctifies the Elect; Who fills the Saints with rapture, and thrills the Angels with joyous adoration! There—in Co-equal Majesty with the Father and the Son, will be the Loving Paraclete!

Chapter IV.

THE PRESENCE OF THE HOLY GHOST IN THE CHURCH.

THE Personal Arrival of GOD the HOLY GHOST on the Day of Pentecost, occupied our thoughts in the last chapter. We considered some of the distant intimations by type and prophecy of His future Presence and Work as they occurred in the Old Testament. We viewed our LORD'S Words and Work upon earth, His Work of reconciliation in dying for the sins of the world; His Work in Heaven of Intercession at the FATHER'S right hand, as the immediate preparation for the Coming of the HOLY GHOST. Secondly, the circumstances of His Coming, the persons in whom He first dwelt, the place where His Temporal Mission commenced, and the signs which accompanied it, were made subjects of reflection. It was seen that the Day of Pentecost witnessed a further reach of Divine Mercy in one respect, even beyond that which had been displayed in Nazareth,—in the personal unfitness of the recipients of the Divine Presence: whilst on the other hand, the Apostles had a sacred deposit, which qualified them for the action

of the Spirit; their memories were stored with impressions of the Life of Christ, which the Spirit would reveal and show unto them; and the new possibility of outraging the Divine Sanctity, which this further embrace of the creature involved, gave to the Mystery of Pentecost its special feature of lowliness on the part of the Spirit of God. The Holy City being the point of commencement of the Christian Church, as well as the centre of the Mosaic Religion, intimated the organic connexion between the Dispensations of God. The Church not being a foreign importation, but the native production and development of an earlier system, common lines of Truth, and modes of expressing it, would be likely to pervade both. Finally, we contemplated the symbols whereby the Spirit's Mission was made known, and especially the one by which He manifested His Temporal Mission at Pentecost; then by the aid of an illustration we endeavoured to gain some idea of the special blessedness of a Personal Presence over and above an efflux of grace. Our thoughts will now be directed to that Creation of the Holy Ghost, the visible organism of His Personal Presence,—the Church. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"[1]

It will assist us in forming a true view of the Church, if we compare again the Mystery of Pentecost with that wrought in Nazareth. There are many points of resem-

[1] 1 Cor. iii. 16.

blance between them. There is in each the Coming of a Divine Person: in Nazareth, Mary, in a hidden life, is prepared by Heaven for the Marvel that was to be wrought in her; in Jerusalem, Apostles, with prayer and supplication, in secret withdrawal from the world, await the promised Comforter: in Nazareth, the Eternal Word descends from the Bosom of the FATHER, to take into Personal Union with Himself our nature; in Jerusalem, the Third Person descends to dwell in our nature, and to sanctify it. Thus, a Saint, comparing the two Mysteries, says, "It behoved the HOLY GHOST to come among us in a bodily manner, as the SON had conversed with us in a body."[1] In both Mysteries there is an union, though not of the same order; in both, the same Love is the moving Cause: but in the Second, Love is singularly prominent; it is the Second Divine Gift, and that too after the First had been abused; it is the Gift not now of Personal Wisdom but of Personal Love; it is the Gift which makes love and not fear to become the ruling motive of obedience. In both, the fellowship with created life is so close, that Divine actions are imputed to man, and human properties ascribed to GOD: in both, Heaven vouchsafes a Divine Person, and earth contributes a vessel for His Presence; in the one case, Mary; in the other, the Apostles. By this comparison we have no desire to obscure the singular glory of Mary, as though the Apostles could lay claim to

[1] S. Gregory Nazianzen.

any equality with her of whose very flesh CHRIST was "made,"[1] but our only object is to gain an exalted standpoint, from which to regard that Kingdom which dates its origin from the day of Pentecost.

It will be impossible to treat exhaustively, or even to give a complete outline of so vast a subject within the compass of this chapter; our observations, therefore, shall be confined to these leading features of the Kingdom of the SPIRIT,—its unity, its growth, and the sources of its ascendancy.

I. The operations of Divine Persons in created things, it has been already observed, are a reflection of their property and position in the Divine Life.[2] The HOLY GHOST, being the Bond of Union in the Godhead, becomes the Source of Unity in the Church; He unites the members one to another, and to their exalted Head. When He descended, He knit together at once those disciples who received Him, into one organisation. Before the Day of Pentecost, they were only separate individuals, having received Sacramental character and gifts, but having no abiding inter-communion of life one with another. The possession of a common office, and mutual intercourse, outwardly linked them together, but as yet they were not members one of another. They were held together by their Master's command, "tarry ye in Jerusalem;" as foundation stones, prepared, but not yet cemented toge-

[1] Gal. iv. 4. [2] Hooker, E. P., Bk. i., ch. ii. 2.

ther; or rather, as the dry bones in the valley of Vision, brought into juxtaposition, "bone to his bone," but motionless, and awaiting the Breath from on high. Unity flows from the Presence of the SPIRIT; ye are, says S. Paul, "One body and one Spirit."[1] As in man the secret soul and personality is the centre of his being, and holds together the different portions of the body by the life which circulates through them; so, in the Church, the HOLY SPIRIT is the Soul of the Mystical Body, and flows through the assemblage of beings which compose it.

There is no tie of outward relationship which is capable of expressing this inward unity of the members of the Church—their entire Oneness of Life. When our LORD was offering up His great prayer of Intercession to the FATHER, before His Passion, and was looking out through the light of omniscience over the future career of His Church, and saw the multitudes which should be gathered into the Fold, and the evils of division, He prayed "that they all may be one;"—and what was the comparison He employed? He resorted to no earthly union for an image of that oneness, but made His own Oneness with the FATHER the pattern of it,—"that they all may be one; as Thou, FATHER, art in Me, and I in Thee, that they also may be one in Us."[2] They were to be one, then, through the SPIRIT; they were to possess a common life. Our LORD found no union short of that in the Divine Life by

[1] Eph. iv. 4. [2] S. John xvii. 21.

which to express His thought, for there is no complete similitude on earth of this oneness between the members of the mystic Body. Natural ties, whether of family, nation, or race, fall short of it in two respects. Relationship springs only from some *past* transmission of life; its closeness is regulated by nearness to some common spring of life. Brother and sister, for instance, are connected through the past link of a common origin, by having been begotten of the same parents; the tie is formed through a *past* communication of life; each is separated from other: all souls are distinct, and stand alone. Relationship lays a foundation of love, which springs from the consciousness of past union, and is nurtured by the feeling of kindred being, and by memories of fond intercourse; it may beget sameness of feature, character, habit, interest, and gait, yet still as to the life itself, each individual in the family stands alone. But in the Communion of the Church, the members are one, not only by an union of origin, interests, love, parentage, but by the *present* partaking of the Same Life, the currents of which are, so to speak, passing and repassing through the innermost sphere of their being and knitting all together in the one Mystic Body. Each preserves his own distinct personality, whilst, in the Communion of the SPIRIT he also possesses a Life in common with all the rest. Thus, Baptism differs from birth, in that birth sets each being as a separate creature on the platform of human life, whilst Baptism not only bestows

a spiritual life, but makes all to become, as it were, parts of an Individual, "for as many . . . as have been baptized into CHRIST have put on CHRIST, . . . for ye are all one in CHRIST JESUS."[1] When our LORD talked with the woman of Samaria, He spake of a gift which He had in store, "If thou knewest the gift of GOD, and Who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee *living* water;"[2] living water is that which is not cut off from its spring, but flows continuously from it, and is therefore an apt type of the unbroken flow of the SPIRIT into all souls within the Church, for "by one SPIRIT we are all baptized into one body," and are "all made to drink into One SPIRIT."[3]

Again, no earthly unions can adequately represent this oneness, because the natural life has in it an element of death. The life which holds soul and body together needs only the passage of time for their severance to take place, and at their severance, there is the possibility of an everlasting separation of the closest human ties; corruption is in the life; it is a mortal life; but in the Communion of Saints,—the Kingdom of the SPIRIT,—the Life is immortal, for it is the Presence of Him Who alone hath immortality. Between the Church and the SPIRIT there can be no dissolution. As far as it is a Body—whatever may be the shifting of its members, for it is not only "a collection of predestinate" or perfect persons—the promise has gone forth,

[1] Gal. iii. 27, 28. [2] S. John iv. 10. [3] 1 Cor. xii. 13.

"the gates of hell shall not prevail against it."[1] The Presence of the SPIRIT is not affected by death; He is not disjoined from the soul. Grace and glory are only progressive steps of the same life; there is no shock of death between them, save to the lower nature; the stream of life, which is already possessed, flows smoothly on. "GOD *hath* given to us Eternal Life." The Divine Life of JESUS was unaffected by His passage through the grave and gate of death, except that it manifested itself more fully; so those who are made partakers of the Divine Nature have a supernatural life, which, though it may be forfeited by sin and withdrawn, has in itself no cause of decay or separation. The soul that passes into the Church Invisible has not less of life, or of communion of life with others, but more, if, according to S. Paul, to die be gain.[2] The Church, as a Body, cannot perish, or be severed from the SPIRIT, Who has once taken up His dwelling-place in her. Therefore, to represent the union of souls together through the SPIRIT by a present indwelling, and the abiding and possibly uninterrupted character of that fellowship in the Church, our LORD borrowed no earthly similitude, but compared it to the Eternal Oneness and Fellowship of the Divine Persons.

In the first Epistle to the Corinthians,[3] S. Paul calls the Church the Temple of GOD, to impress them with the sacredness of Christian life. S. Peter uses the same metaphor; "Ye

[1] S. Matt. xvi. 18. [2] Phil. i. 21. [3] 1 Cor. iii. 16.

also, as lively stones, are built up a spiritual house."[1] The material building presents an external view of the Church; —souls being drawn together one after another from the quarry of human life, and brought into their position and connexion in the Communion of Saints, and forming the walls of a "spiritual house," which is the abode of a Divine Presence: the human body on the other hand sets forth the organic unity of the Church from within, and not its collective unity by the aggregation of separate persons.

The same figures, a building and a body, represent both the unions which the SPIRIT effects; that among the members themselves, and the union with CHRIST. As the corner-stone is that which unites the walls of the building, or, as the head is chief amongst the members, so is union with CHRIST essential to the existence of the Church. Thus, S. Paul describes the Church as "built upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the chief Corner-stone, in Whom all the building fitly framed together, groweth unto an holy temple in the LORD, in Whom ye also are builded together for an habitation of GOD through the SPIRIT."[2] And, again, CHRIST is "the Head over all things to the Church, which is His Body;"[3] "we are members of His Body, of His Flesh, and of His Bones."[4] The Church then is filled with the Life of CHRIST. As Eve was drawn

[1] 1 S. Pet. ii. 5.
[2] Eph. ii. 20—22.
[3] Eph. i. 22.
[4] Eph. v. 30.

from the side of the first Adam, so the Church is a "true native extract"[1] out of the Body of the Second. As all men share the blood of Adam, so all the members of the Church are partakers of the Manhood of CHRIST. The Church is not the Realm of the SPIRIT by a direct and independent indwelling, but by a communication through the Life of CHRIST. The SPIRIT is the SPIRIT of CHRIST, descends from Him, co-operates with Him, and unites the mystic Body to Him. The Church is the kingdom of the Incarnation as well as the kingdom of the SPIRIT. As in the Manhood of CHRIST there were two Mysteries; the unmeasured communication of the SPIRIT, and union with the Godhead, so there are corresponding Sources of Life in the Church: there is the indwelling of the Blessed SPIRIT; and there is union with the exalted Head, through Whose Manhood the Divine Nature is imparted. CHRIST is called the Head to proclaim the excellency of that union which subsists between Him and the Body. The head is the seat of action, of intellect, of the senses, the member above all others honoured, where the face unveils the living soul; the head stands for the person, and represents the whole man in a picture or bust. The Church is not complete

[1] "His body crucified and His blood shed for the life of the world are the true elements of that heavenly being, which maketh us such as Himself is of Whom we come. For which cause the words of Adam may be fitly the words of CHRIST concerning His Church, 'flesh of My flesh, and bone of My bones,' a true native extract out of Mine own body."—Hooker, bk. v. ch. lvi. 7.

through a Presence of pure Godhead, but by the diffusion of a New Nature, kindred with that of its members; we are "complete in Him,"[1] in Whom the Same SPIRIT dwells as in the Body.

The HOLY SPIRIT compares the Oneness between CHRIST and the Church to that which is formed by the marriage tie, because of its closeness of union, its indissoluble character, the complete interchange of goods which accompanies it, and its fruitfulness. A new spring of pure Human Life, untainted by the Fall, as well as a Divine Presence, is extended from the natural Body of JESUS to the mystic Body by the agency of the SPIRIT. It is very necessary to bear this in mind, because language is often used, which implies that the SPIRIT has taken up the work of man's Restoration, after the SON of GOD has completed His share in it; the SPIRIT is represented as giving us proper feelings towards our Redeemer, and assisting us in leading lives consistent with the sentiment of gratitude which His Sufferings call forth, but there is no mention of the SPIRIT's imparting a new nature: Redemption and Sanctification, it is said, are successive stages of the Divine operations. If by this, it were only meant that the SON of GOD had "finished" His Meritorious Work, and by the "one oblation of Himself, once offered," had made "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world," it would be true; but the lan-

[1] Col. ii. 10.

guage goes beyond this, and conveys the idea that the agency of the SON has been superseded by a separate and distinct agency of the HOLY SPIRIT. On the contrary, we must regard the Blessed SPIRIT as carrying on the work of JESUS and co-operating with Him. For from whom did the SPIRIT descend, when He vouchsafed His Presence to the disciples? He descended from JESUS. S. Peter avows this on the Day of Pentecost, "*He* hath shed forth this which ye now see and hear."[1] Our LORD Himself declared the same; He said, "When the Comforter is come whom *I* will send unto you from the FATHER." CHRIST, S. Paul says, after His Ascension, "gave gifts unto men." The Apostles saw by faith that the Great High Priest was interceding within the veil, and that the SPIRIT was present by no direct communication, but through CHRIST's intervention between GOD and man. This was not like the Presence upon Mary, the wondrous overshadowing of a Divine Person, without aught of created life between her and GOD; but the SPIRIT was extended to the Apostles from the Manhood of CHRIST; "of His fulness have all we received, and grace for grace."[2] It is from the extension of that "little cloud"[3] which "ariseth like a man's hand," the image of CHRIST's Flesh, in the heaven, that human nature is irrigated by this Divine Rain and again rendered fertile. The Holy Humanity of the Redeemer was a step in the SPIRIT's descent; He comes as the SPIRIT of CHRIST communicating His Nature. The

[1] Acts ii. 33. [2] S. John i. 16. [3] 1 Kings xviii. 44.

Spirit's illuminations and inspirations, flow through the Mind and Heart of Jesus; and by Sacraments He extends and perpetuates the pure energies of the Sacred Manhood in the Kingdom of grace. Thus, the Holy Spirit is the Source of Unity, both by linking the members together by His Indwelling Presence, and by uniting the Body to Christ, the Head.

This Truth is the groundwork of many practical thoughts. The introduction of new spiritual forces into human nature created a new possibility of holiness, and, I may add, a new demand for it. If the introduction of sin, though only a privation of good, quickly wrought a change in human nature, and exhibited itself in the darkened understanding, the weak and perverse will, the unbridled passions; how much more should a positive power be effectual for the regeneration and restoration of humanity. Christ spake of the Spirit's Presence as supplying power to the weak as well as comfort to the sorrowful; and this power, viewed as a personal attribute apart from the ministerial office, was manifested by holiness of life. Christ lived again in His members and the Spirit repeated His operations in the mystic Christ. The new force gradually infiltrated human nature, and was found to be a specific antidote against its chronic disorder of weakness, "ye shall receive power after that the Holy Ghost is come upon you."[1] Hence the members of the new kingdom were called "Saints," and

[1] Acts i. 8.

'sanctity' became 'a note' of the Catholic Church. The Apostles, though continually with CHRIST during His ministry, did not by outward contact become so like Him as to remind others of Him by a sameness of character; but as soon as the SPIRIT had descended, when they were brought before priests and rulers, their accusers seem to catch another glimpse of the CHRIST during His Passion, "they took knowledge of them, that they had been with JESUS."[1] The authorities, though arraigning "ignorant and unlearned men," were conscious that they were in the presence of spiritual and moral strength, such as had only been confronted on one previous occasion. In this 'note' of holiness lies the strength of the Church in meeting the opposition of the world; in holiness, is the secret of her success in missionary enterprise, and in holiness is to be found the unanswerable argument of her Divine Birth; and to this 'note' each member of the body can and must, to be faithful, contribute his share, by putting to account those energies of the SPIRIT and the Incarnate Life which are placed at his disposal.

Again, the remembrance that all are members of one Body is a new basis of mutual love, sympathy, and forbearance, which the Gospel provides. As the members of the body defend, sustain, and cherish each other, so should it be in the Church of CHRIST. A modern writer, who is certainly disinclined to give Christianity more than its

[1] Acts iv. 13.

due, says, "Christianity for the first time made charity a rudimentary virtue, giving it the foremost place in the moral type."[1] The duty of loving one another was no longer enjoined on the ground of race only, but on a super-added union of grace. "We being many, are one body in CHRIST, and every one members one of another."[2] So again, "if one member suffer all the members suffer with it; or one member be honoured all the members rejoice with it."[3] And as a reason for truthfulness, "wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another."[4] This closeness of spiritual relationship found its expression at first in a community of goods, as an evidence of the exuberance of that life which had just been imparted, and a lasting reminder of the spirit which should exist between the members of that Society, when to have "all things common"[5] would be no longer possible throughout its length and breadth, and would be the privilege only of those who had a special vocation. The inward bond of love, however, remained the same, whatever were the changes in its outward manifestation. When the outward community of goods ceased, there remained still a spiritual interchange.[6] We must be mindful, that we are not only single souls moving on to their eternal destiny, but moving on also as parts of

[1] Lecky, Hist. Europ. Mor. vol. ii. p. 84.
[2] Rom. xii. 5.
[3] 1 Cor. xii. 26.
[4] Eph. iv. 25.
[5] Acts iv. 32.
[6] 1 S. Pet. iv. 10.

One Individual;—"till we all come in the unity of the faith, and of the knowledge of the SON of GOD, unto a perfect man, unto the measure of the stature of the fulness of CHRIST."[1] The soul is not to be spiritually isolated, but is intended to act upon other souls. The influences for good which may emanate from one person are likened to rivers of living water by our LORD,—"He that believeth on Me, . . . out of his belly shall flow rivers of living water."[2] The soul is not only filled by the SPIRIT, but filled to overflowing, and an effusion of grace passes from it to those who are around: this was originally fulfilled on the Day of Pentecost; and in the great Saints of GOD, who were raised up to be the lights of different centuries, who were as centres of life under the great Centre of Life, JESUS CHRIST, sending out their light far and wide to those around them. It is not only, however, the great Saints, who fulfil the promise of our LORD, but every member in his degree is invested with a particular measure of grace for the benefit of others. "The manifestation of the SPIRIT is given to every man to profit withal;"[3] it is not to be selfishly employed. As it is at all times a law of religion that a portion of our temporal gifts—if we would retain them without sin or hindrance, or perhaps retain them at all—must be bestowed upon others; so with our spiritual endowments, powers of prayer, influence, gifts, graces, these are talents which must be accounted for in the day of reckoning

[1] Eph. iv. 13. [2] S. John vii. 38. [3] 1 Cor. xii. 7.

as to their bearing upon others, as well as upon our own sanctification. Thus, the strongholds of self-love are broken down, and that, which philosophy has regarded as one of the main objects of religion, but found itself powerless to effect, is brought about by the Presence of that SPIRIT of Love, Who knits together a multitude of persons, and makes them to be "of one heart and of one soul."[1]

The link between soul and soul through the indwelling of the SPIRIT was not, however, the only consideration which gave a fresh impulse to charity. There is not only "one body and one SPIRIT"[2] but "one LORD" Who lived in and was represented by each of His members. Charity effected a complete revolution in the sphere of the affections "by representing the poor as the special representatives of the Christian Founder, and thus making the love of CHRIST rather than the love of man the principle of charity." The author should have said "in addition to the love of man," for Christian motives do not supersede but supplement those which are natural, neither can the love of CHRIST be put in contradistinction to the love of man. CHRIST identified Himself with His members, and especially with the poor and suffering, and thus the Church became not only 'the mother of Saints,' but the Home of tenderness and compassion. CHRIST Himself had taught this doctrine, and impressed it on the

[1] Acts iv. 32. [2] Eph. iv. 4.

mind of S. Paul in the very moment of his conversion; and the thought that CHRIST would receive in His members services as though they were rendered to Himself visibly present, gave a stimulus to charity which can only be rightly estimated by those who have experienced something of that personal love for Him which glowed in the heart of the great Apostle. The union of the members of the Church with one another through the SPIRIT, and their union and identification with CHRIST, were ideas which had the power of calling forth affection, and prompting expressions of it such as mere philanthropy had failed to excite; so that it has been truly said "no achievements of the Christian Church are more truly great than those which it has effected in the sphere of charity."

II. Another feature of the Kingdom of the SPIRIT which was selected for consideration was its growth. Life attests its presence by action and powers of increase. In this respect the Church of CHRIST differs from the Mosaic Dispensation, and stands in contrast with it. Two ideas are prominent in inspired descriptions of the Church's progress; the smallness of the beginning, the majesty of the result; in the Levitical Dispensation neither of these marks exists. There was a long preparation for the giving of the Law; four hundred years elapsed after the covenant of circumcision was made with Abraham. Why was this delay? It was requisite, in order that the chosen family might expand into a nation, and a vast body of per-

sons be collected together for the reception of the Law. Around the Peak of Sinai there were six hundred thousand men assembled who drew near to, and fell back from, the gaze of an unreconciled GOD! But in the upper room at Jerusalem, only the Apostles and a few of the immediate followers of CHRIST awaited the giving of the New Law. Hence the Church is likened to the grain of mustard-seed, which "is the least of all seeds," nevertheless, when it is grown, it "is the greatest among herbs, and becometh a tree;"[1] and to leaven, which is small in quantity, yet is hidden in three measures of meal, until the whole is leavened. The prophets take the same view of the Church: Isaiah says, "a little one shall become a thousand;"[2] Daniel saw in a dream the Church, under the figure of a stone, which should become a great mountain, and fill the whole earth:[3] S. John heard from heaven an announcement to the same effect, concerning the extending and absorbing nature of the Kingdom of GOD; "the kingdoms of this world are become the kingdoms of our LORD, and of His CHRIST; and He shall reign for ever and ever."[4]

The Jewish Church lacked this power of expansion, for she possessed not the Personal Presence of the "LORD and Giver of life." Christianity possessed a quality, which no other ancient system, with one exception, could boast;

[1] S. Matt. xiii. 32, 33.
[2] Isa. lx. 22.
[3] Dan. ii.
[4] Rev. xi. 15.

it survived transplantation.[1] Humanity has its barriers of race and character, which are far more serious hindrances to the spread of a religious idea than the natural boundaries of mountain or sea. The religion of Israel was an hereditary religion, conterminous with the life of the nation, and seldom overstepping its limits. There is no reason to believe that proselytes were made in any numbers; many of those of the gate, it is thought, never received circumcision. The Pharisee might "compass sea and land to make one proselyte,"[2] but it was only for party purposes. Those who embraced the Jews' religion received it as a rule from the force of circumstances, or from motives of their own, rather than from any advances on the part of the lineal Israelite. The religion moved on in a stately march through successive generations without any material accession to its ranks. Though divine, it did not reach to the deepest needs of those who inherited it; but, by calling attention to them, cast the gaze of the Hebrew onward into the future. "The law made nothing perfect, but the bringing in of a better hope did."[3] The law could not make "him that did the service perfect, as pertaining to the conscience."[4] It is true, the higher spirits of the old covenant rose above their age, and caught by anticipation the light of the Incarnation before the Sun of Righte-

[1] Hardwick. "CHRIST and other Masters." P. 224, ch. I.
[2] S. Matt. xxiii. 5.
[3] Heb. vii. 19.
[4] Heb. ix. 9.

ousness was risen upon the earth; like mountain peaks, touched with the first fires of dawn, give notice of its distant approach to the valleys beneath; but the mass of the Jewish people degenerated under their own religion, and thus revealed that it lacked the vital power necessary for turning the stream of a corrupt nature. The Spirit alone could give life. It was beyond the power of the law, not from its fault, for "if there had been a law which could have given life, verily righteousness would have been by the law,"[1] but because of the weakness of human nature; the law "was weak through the flesh."[2] The sick man needed not only rules of diet, but an internal purgative and tonic for his recovery—an eradicative treatment, which could remove the poison of sin and restore healthy action to his functions. The Law had not the Personal Presence of the Spirit, through Whose Indwelling, the Church can mock the passage of time and defy decay. The Jews' religion, when Christ came, was in its decrepitude, was "old," S. Paul says, "and ready to vanish away;"[3] the eyes of Eli began to wax dim, and the lamp of God was going out in the temple of the Lord. It lacked the vigour necessary for growth and expansion without exhaustion; but with the Catholic Church, growth was a very law of her being.

The Apostles were bidden to tarry in Jerusalem until they were endued with power from on high. They were soldiers waiting for their armour; it was only "until" the

[1] Gal. iii. 21. [2] Rom. viii. 3. [3] Heb. viii. 13.

armour came they were to tarry. From the Day of Pentecost to the Day of Judgment, the Church was to bear an aggressive attitude; "Go ye, therefore, and disciple all nations."[1] Antiquity then is another 'note' of the Church: Truth is before error; the good seed is sown before the tares; heresies arise, endure for a time, and then disappear, but the Church abides, and traces back her history to the Day of Pentecost. The Church of CHRIST was to go forth in the strength of the HOLY GHOST, and "break in pieces and consume"[2] the kingdoms of the world. The SPIRIT came as a Spirit of Fire to consume the evil that was in the world. The Apostles were to attack the fortresses of evil, with the conscious strength of the SPIRIT, not trusting to numbers, learning, or rank; "not by might nor by power, but by My SPIRIT, saith the LORD."[3] They moved as one man, and growth is the result of unity of life. "Behold how good and joyful a thing it is: brethren, to dwell together in unity. It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing."[4] The psalmist represents the silent and unceasing growth of the spiritual kingdom, by the ointment upon the head—the HOLY GHOST dwelling in CHRIST, descending from Him to the Apostles, to the hundred and twenty at Jerusalem, thence to the three thousand, thence

[1] S. Matt. xxviii. 19.
[2] Dan. ii. 44.
[3] Zech. iv. 6.
[4] Ps. cxxxiii. 1, 2.

to the five thousand, and passing on and on through succeeding circles of life, until it reaches the hem of human nature, "the skirts of His clothing," and the last child has received the "unction of the Holy One." The psalmist too, in mystic language declares the world-embracing character of the Apostolic office and ministry, "their line is gone out through all the earth, and their words to the end of the world."[1] And our LORD'S command to "disciple all nations,"[2] given to a few poor fishermen, implied a possibility, and amounted to an expectation, which nothing but a knowledge of the future (and no human foresight) could have justified. Here, then, in the power to push further and further her frontier into the territory of the world without weakening her inner force, the Church attests by her history, the fact that she possesses a Divine Presence, and is instinct with the Life of GOD Himself. It remains for us to consider by what means this extension was effected.

III. Twelve men, who were by birth and education, poor and illiterate, were able to start a religion, which had strength enough to face and to overthrow two opposing forces, Judaism and Paganism: the first, a Divine religion, which they themselves had professed, and which now, though obsolete, was still hotly defended by the Jewish people, who were too prejudiced to admit the claims of Christianity, and persisted in regarding it, not as the successor and interpreter of the old religion, but as its rival and enemy;

[1] Ps. xix. 4. [2] S. Matt. xxviii. 19.

the second, an established Paganism, which had royalty, antiquity and sensuality on its side, whose temples, altars, and ritual, fed and gratified the religious sentiment without running counter to the currents of a corrupt nature. What were the sources of their ascendancy? What means did the Apostles possess for confronting the Kingdom of Evil and shattering it? They had two great treasures which they could bestow; such treasures were nowhere else to be found on earth,—Grace and Truth. "The law was given by Moses, but grace and truth came by JESUS CHRIST."[1] By these the Spiritual Kingdom commenced, and perpetuates its conquests.

The Apostles received from the HOLY GHOST a Divine Revelation. Moses brought down from the Mount the tables of the law: the Apostles had the law written in their hearts, through which they could instruct others in the Mysteries of the Kingdom. They could present the world with Truth, which is the beatitude of the understanding, and for which, even in its darkness, it still craves. The Apostles established on earth the reign of Truth. First, Truth was to be imparted by word of mouth; hence the gift of tongues. "Their sound is gone out into all lands, and their words into the ends of the world;"[2] they were the living Testament. The first spread of Evangelical Truth was due to living teachers, and not to written records; Kingdoms must be in existence before they have records.

[1] S. John i. 17. [2] Ps. xix. 4.

The promise was fulfilled in the Apostles, "when the SPIRIT is come He will lead you into all truth." They possessed an entire revelation, the faith "once delivered unto the Saints,"[1] to which nothing could be added, and from which nothing could be taken away. They were able to confront the blinding errors of the world, the pride, avarice, and lust, of a corrupt nature; for "by manifestation of the truth," they commended themselves "to every man's conscience in the sight of GOD."[2] The Mystery of GOD and of CHRIST, the Example of the Incarnate Life, the doctrine of the Cross, the power of the Resurrection, the Presence of the SPIRIT, the nature of sin, the grace of the Sacraments, the immortality of the soul, the glorification of the body, were truths which as so many rays of light were sent out from them upon the world. Thus the Church continued for some time to extend her operations; and generations received the Truth, only from an oral source, and a simple baptismal creed embodying some fundamental doctrines.

After the Facts of Christianity had been received; and the Mysteries of the Faith propounded; and Sacramental grace dispensed; and the Church as a real spiritual Kingdom had been set up in the world; the gift of Inspiration was from time to time imparted within the mystic Body. Revelation differs from Inspiration, in that by the former is meant the unveiling of a Divine truth to the human under-

[1] S. Jude 3. [2] 2 Cor. iv. 2.

standing; by the latter, the impulse to write what is revealed, together with preservation from error in what is written, at least as far as the matter is concerned. Revelation, so to speak, was from without, Inspiration was a mode of manifestation of the SPIRIT already dwelling in the mystic Body. Those who had received the Pentecostal Revelation became now aware of a new impulse, and others upon whom the Divine Fire had not descended were, either by contact with centres of Revelation, or by suggestions of memories, and by an afflatus[1] of the SPIRIT which preserved them from error, enabled to write. The Example of CHRIST was not to be left to the fluctuating exhibitions of it, which might result from the workings of grace in His members, but was to have a fixed representation in the writings of the Evangelists. The Revelation of Pentecost had its full powers while the persons who were the first subjects of it were still living; the writings of the Evangelists and Apostles, left in the custody of the Church, would in addition to Tradition supply to their successors the grounds of their Faith. A knowledge of the Life of CHRIST, the Descent of the SPIRIT, the origin and history of the Church from its beginning, the earliest manifestations and experiences of grace, these would be preserved in the New Testament for those who had not the privilege of being "from the beginning eyewitnesses and ministers of the Word."[2] The Church, through this process, as the Kingdom of Truth, had passed into a second

[1] *πᾶσα γραφὴ θεόπνευστος.* 2 Tim. iii. 16. [2] S. Luke i. 2.

stage; truth was fixed by a new measure, the written Word. The Canon of the New Testament was settled by the Church, the same SPIRIT guiding her in the act of separating inspired from uninspired writings, which guided Apostle and Evangelist when they wrote. The external sanction of the Church settled the question of the inspiration of each book; and the Book in turn witnessed to the existence and authority of the Supernatural Kingdom: henceforth the two would stand or fall together. The Rule of written did not supersede the Rule of traditional teaching, but took it for granted, and appealed to it as having authority; yet the one would assign limits to the other, and have henceforth a parallel authority. First, the Church as the Instrument and Organ of the SPIRIT, revealed to man the New Law, and then through the gift of Inspiration became the Guardian and Exponent of that which had been "once delivered."

The New Testament, being of later production, assumes the original Pentecostal Revelation; as the writings of the Prophets, the Mosaic institution. The New Law, as distinguished from the Old, is said to be written in the heart, because primarily it consists in the Presence of the HOLY SPIRIT; but in a secondary sense, the New Law is also a written Law, and so combines in a manner the properties of the Law of nature and the Law of Moses. The natural Law was written in the heart, and the New Law is a supernatural law written "in fleshy tables of the

heart,"[1] not however only revealing the Mind and Will of GOD, but helping to fulfil it: the Law of Moses was a written Law, and the New Law is written in the New Testament; in Gospels, are recorded the deeds and words of CHRIST, the manifestations of His Divinity and Humanity, to enable man to believe in Him, and to fit him to receive His SPIRIT; and in Epistles, exhortations concerning and exhibitions of those virtues and graces which should result from the energies of the new life in the soul are preserved; yet the Old Law is *called* "written," and the New Law, "a law in the heart," because they are named respectively from that which is principal in each, and first, too, in the order of time. Thus, the Church succeeded in its great enterprise in the world, because it could present to it that which it possessed, first by Revelation, and then by Inspiration, the treasure of Divine Truth.

But Truth alone could not save. Truth may increase the responsibilities of those who receive it, may delight the understanding, may convince man of sin, and of his feebleness to rise out of it: something more is required for the regeneration of a race, and the Church had this also at her disposal. The Church by exposing her treasure of Divine Truth could stimulate the hopes and fears of humanity; and the HOLY GHOST, now present in the world, could through the Apostles, carry on those operations, which were His of old. He convinced "the world of sin, and of righteousness,

[1] 2 Cor. iii. 3.

and of judgment;"[1] not in the abstract, but as they relate to the accomplished Mystery of the Incarnation; not by outward or transient visitation, but through that Body which He permanently indwelt.

The Apostles, as they went forth, raised up before the eyes of the world three visions of JESUS CHRIST. The sight of JESUS Crucified, was to convince men of sin: the penalties of sin are no longer confined to the injury it has wrought on the creature; at last it finds its true measure in the Cross of Calvary, in Him Whom the Jews through unbelief had delivered to be crucified. He shall convince the world "of sin, because they believe not on Me."

The Apostles convinced the world of righteousness, but not of an abstract perfection. They pointed to the Person of the Ascended and Glorified LORD, clothed in Majesty at the FATHER'S Right Hand, "The LORD our Righteousness,"[2] "JESUS CHRIST the Righteous;"[3] to His perfect Holiness, the truth of His Example and Teaching, vindicated by His entering into glory;[4] "of righteousness, because I go to My FATHER, and ye see Me no more."

The Apostles convinced the world "of judgment, because the prince of this world is judged;" by pointing to the vision of JESUS on the Throne of Judgment dividing the race, as the angels had been divided, by a final and irrevocable sentence. It is no longer only to the temporal

[1] S. John xvi. 8—11.
[2] Jer. xxxiii. 16.
[3] 1 S. John ii. 1.
[4] Ps. xxiv. 3, 4.

penalties which fell on the creature, to the Tables of the Mount, and to the Promised Seed, that the SPIRIT directs the attention of mankind, in order to convince them of sin, of righteousness, and of judgment; but to JESUS Himself, Crucified, Glorified, Judging. What was the result? "When they heard this, they were pricked in their heart."[1]

The Apostles would still have failed, although they had cast such a flood of light around them upon that eager crowd whose hearts were touched with compunction, had they no power of relieving their burdened consciences. When advice was sought, "What shall we do?"[2] "Is there not pardon for past sin?—is there no new power whereby we may resist it for the future?—is there no law of life which may fit us for the Day of Account?"—"The Visions of the Cross, of the Throne, of the Judgment-seat, disclose the heinousness of sin, the beauty of holiness, the final severance of the two, but how are we to be changed?"—the answer was forthcoming. There was another treasure in store—Grace: "Repent and be baptized, every one of you, in the Name of JESUS CHRIST, for the remission of sins, and ye shall receive the gift of the HOLY GHOST."[3] The Church, as the Home of the SPIRIT, had at her disposal Divine Grace, which the Jewish Dispensation had not, whereby mankind should partake of the Divine Nature. The Rites of the Old Law failed in this, they did not confer justifying grace. Had they the power to do this, the Pas-

[1] Acts ii. 37. [2] Acts ii. 37. [3] Acts ii. 38.

sion of CHRIST would have been fruitless, "for if righteousness come by the law, then CHRIST is dead in vain."[1]

The Sacraments in three ways were an advance on all previous medicines which had been administered to our fallen nature. First, they were external and guaranteed means of conveying grace into the soul, and of increasing that supernatural quality when once conferred. Secondly, they worked in the soul certain specific effects of CHRIST's Passion over and above grace, according to their signification. This latter, called "sacramental" grace, consists in a certain title to and capacity for receiving actual graces—the illuminations of the mind, and inspirations of the will—which are needed for obtaining the specific end for which the Sacrament is received; thus, for instance, Baptism is said to supply, besides "sanctifying" grace, a certain help to enable the members of CHRIST to despise the sinful allurements of the world. And thirdly, in some, the SPIRIT impressed upon the soul a certain ineffaceable sign called "character," to which S. Paul refers, when he says—"After that ye believed, ye were *sealed* with that HOLY SPIRIT of promise."[2] This was a sort of spiritual power, a basis for further sacramental action, and a distinguishing mark of the soldier of CHRIST, the ground too of a special glory or reproach hereafter.

The Law, then, "in that it was weak through the flesh,"[3] conveyed not to corrupt nature, inner cleansing, new life-

[1] Gal. ii. 21.
[2] Eph. i. 13; iv. 30; 2 Cor. i. 22.
[3] Rom. viii. 3.

power, forces whereby the encroachments and return of evil might be triumphantly resisted; but Divine Grace touched the core of the evil in the race, and wrought its manifold effects, healing, restoring, strengthening, fortifying, glorifying the renewed creature. The HOLY GHOST, the Comforter, applied through the Apostolic Ministry the virtues of the Passion. Healing streams of grace welled forth from the Divinity into the Humanity, from the Humanity through the Sacraments into the dry and barren nature, rendering it rich and fertile, making "the desert rejoice and blossom as the rose."[1] Men could draw water out of the wells of salvation. There was a "Fountain opened" for sin and uncleanness.[2] Wave after wave of new life and grace flowed forth to meet the wants of souls. Sin of the life, sin of the birth, dissolved before the mighty power of Divine Grace; guilt and penalty were alike taken away in the laver of regeneration; and purity, joy, and peace were shed around the path of the Apostles. The Sacraments were real ministrations of the SPIRIT, enlarging His Home in the race. Hence, the Church, possessing these vital forces, maintains her place in the world whilst other kingdoms rise and fall; she preserves a perpetual youth, and though for a moment "the gates of hell"[3] may *seem* to prevail against her, the Divine energies with which she is charged sooner or later will assert themselves, and the truth of CHRIST'S warning become apparent, "Whosoever shall fall on this stone shall be broken, but on whomsoever

[1] Isa. xxxv. 1. [2] Zech. xiii. 1. [3] S. Matt. xvi. 18.

it shall fall, it will grind him to powder."[1] Thus, the Apostles, with the Sacraments in their hands, and Truth upon their lips, could fulfil their great mission: they could dispel the darkness with the light of Divine Truth, and cleanse and sanctify the sin-stained, through the Grace of Jesus ministered by the Holy Ghost.

We live in the midst of this Dispensation; that wondrous and majestic Presence now fills the Church of God, as of old He filled the house where the Apostles were sitting. The extension of the kingdom of grace from that centre and birthplace of the Church, Jerusalem, has not weakened the power of the Spirit's Presence. He can dwell with the same might in the whole Church, as in the hundred and twenty whom He first knit together; His illuminating Light is not dimmed, His Fires of Love are not chilled; His ordinary gifts are always the same. Sacraments are as valid and powerful as when ministered by the hands of Apostles, and, (except the extraordinary manifestations of grace,) would produce the same results as in the first Christians, if the hearts of those who made use of them were as faithful and loving as theirs; thankfulness therefore for having been brought into the bosom of the Church of Christ, for having been made lively stones of the spiritual building, should be accompanied with a sense of the responsibility which such privileges entail. Amid outward division, we should grasp the more firmly the true grounds

[1] S. Matt. xxi. 4.

of inner unity, which make the Church One through every age; (1) the unity of the SPIRIT which extends to all Christians of every age and place; which admits of no succession, and is never suspended; which is not confined to that fraction of the Body, which is visible, but includes the mighty multitude within the Vail: and, (2) the union with CHRIST, the Head of the Church, to Whom every member of the redeemed Body is joined; through Whose Intercession the redeemed world is sustained; for could that Intercession cease, the springs of light and grace would cease to descend;—could He cease to plead, the Personal Presence of the SPIRIT would be withdrawn from the earth. The Revelation of Pentecost has come to us; an Apostolic Ministry assures us of Sacramental Life: Truth and Grace by an unbroken radiation reach us from Jerusalem. The prophecy is fulfilled, "Their sound is gone out into all lands, and their words unto the ends of the world."[1] The energies which are stirring within, and the powers of extension without, attest the presence amongst us of the Divine SPIRIT. The members of the Church should manifest by their conduct that they possess those treasures of grace and truth, and that here they have no abiding city, but that they belong to a Kingdom which is not of this world; their lives should bear witness to the fact that GOD is in them of a truth, that he that is of the contrary part, having no evil thing to say of them, may be ashamed."[2]

[1] Ps. xix. 4. [2] Tit. ii. 8.

Chapter V.

THE PRESENCE OF THE HOLY GHOST IN THE SOUL.

THE Presence of the HOLY SPIRIT in the Church, occupied our thoughts in the preceding Chapter. We considered how He confers on the whole body of the Faithful an inner principle of union, both between the members themselves, and with their exalted Head; secondly, the power of growth and perpetual increase, which characterised the Kingdom of the Incarnation; and thirdly, the means of this extension, those treasures of grace and truth, with which the Church was endowed. We saw the Apostles and their successors, as they went forth into the world, preaching JESUS Crucified, Glorified, coming to Judgment; arousing men's consciences, and then meeting their needs by Sacramental channels of cleansing and strength. Now we begin to treat of the Work of the HOLY SPIRIT in the soul, which is a miniature and counterpart of His operations in the Church. The same division will hold in both cases: the mystery of His Presence, the power of growth, the unfold-

ing of the treasures of grace and truth in the understanding and will, will form the leading features for our consideration.

All preceding Mysteries have been in preparation for this work as their result. The Creation, the Incarnation, the Passion, the Ascension, the Creation of the Church, the institution of the mysteries of Sacramental grace, had in view the formation of the spiritual life;—"all things are for your sakes."[1] The Work of Christ, and of the Spirit of Christ, must reach into souls, else the purpose of God has failed, as far as human nature is concerned, "for this is the will of God, your sanctification."[2] The Passion, and the Intercession, affect us only when the Spirit enters and dwells in the fountain of our individual life. A momentous interest, then, belongs to the remaining part of our subject.

I. The two Mysteries, which exist in the Manhood of Christ, and in His Mystic Body, exist also in the ransomed soul; the Presence of the Spirit, and union with the Son of God. Who would dare to affirm, that there was a Personal Presence of the Spirit in a soul which had been the seat of sin, and which still was capable of sinful cravings, had not the Spirit Himself revealed it! We may be prepared to find the Indwelling of the Spirit in Christ's Human Nature, for it was spotless, and original sin had no place therein. In the foundations of Christ's created nature, there was no intermingling of the taint of the Fall: in His Birth, no sin; in His Temptations, no in-

[1] 2 Cor. iv. 15. [2] 1 Thess. iv. 3.

ward compliance. His Soul was the mirror of unsullied holiness, and therefore a fit dwelling-place for the HOLY SPIRIT: but we are conceived in sin, born in sin, may have lived in sin, bear still the remains of a corrupt nature, "the flesh lusteth against the SPIRIT,"[1] who would have dared then to speak of the Indwelling of Almighty GOD, the Comforter, in our souls, had He not unmistakeably affirmed it? The New Testament points to it as the characteristic glory of Christian life. It was foretold by the prophets of old, as a dignity belonging to an advanced Dispensation: "I will dwell in them, and walk in them."[2] The Incarnation commenced this mystery; a created nature personally united to GOD became the Temple of the SPIRIT. Of no being in the Old Covenant could it be declared that he possessed a Substantial Presence of the Indwelling SPIRIT; the Incarnation inaugurated this new mode of Presence, and became the channel of this Presence to others. There was a type of this future mystery in the Jewish Temple, a figure of that which now is realised. Draw near to that Temple, the joy of the whole earth; enter its gates; pass through its various courts; approach the sacred place; penetrate even to the Vail; and look beyond into the innermost shrine, the Holy of Holies, and there—you will see, shining from above the Mercy-Seat between the Cherubim, an unearthly light, a light which filled the Israelitish worshippers with awe and self-abasement, as it scattered

[1] Gal. v. 17. [2] 2 Cor. vi. 16.

its distant rays out upon the Holy Place. Age after age, as the priests fulfilled their functions, they mused in wonder on that token of Deity; yet was it but the figure of that Presence, which makes every Christian in the depth of his being to be a temple of GOD; it was a representation of that truth, which our SAVIOUR announced, when He said of the SPIRIT, "He dwelleth with you, and shall be *in* you,"[1] which was verified, when on the Day of Pentecost the Apostles were filled with the HOLY GHOST, and on the practical import of which S. Paul based his argument against impurity: "Know ye not that your body is the temple of the HOLY GHOST, which is in you?"[2] Such a Presence is, I repeat, the distinguishing dignity of Christian life, and precludes natural weakness from being an excuse for sin, because of the "power that worketh in us."[3]

The possibility of such a penetration of our being is another evidence of the Godhead of the HOLY GHOST; for GOD alone is capable of entering into, and taking possession of, souls, and making them to become His temples. The accounts which we have in the Holy Gospel of devil-possession have been supposed by some to invalidate this statement, by showing that created spirits have the same power of entering into the recesses of man's being as that which is here assigned as the exclusive prerogative of the Uncreated SPIRIT. The indwelling of the HOLY SPIRIT, however, differs from possession by a created spirit in three respects, which when

[1] S. John xiv. 17. [2] 1 Cor. vi. 19. [3] Eph. iii. 20.

they are taken into calculation, will leave this proof for His Divinity intact. First, a spiritual essence can only be entered and possessed by Him Who is the Inmost and Highest Essence, "in Whom we live and move and have our being," and Who rules the soul; for created spirits, (says S. Augustine,)[1] have their limits, by which they are separate from one another, so that the evil spirit cannot enter the soul, nor the soul the evil spirit. Souls "can only admit GOD, for they are His vessels, and can be filled by Him alone by Whom they were made out of nothing."[2] Thus to imagine that one created spirit can indwell another in the spiritual creation, is something of the same kind as to suppose that two bodies can occupy the same space in the material world. Evil spirits are said to enter into man in two ways;—by *effect*, when a certain conformity of mind and will with an evil spirit is produced, as when the mind and will of the traitor-Apostle were entirely given up to the designs and purposes of the traitor-Angel, then, it is said, that "Satan entered into Judas;"[3] when the higher powers of the soul are placed at the disposal of the Evil One, then we are said to give Satan an entrance, to "give place to the Devil;"[4] by *bodily* possession, when evil spirits, being permitted by GOD for the manifestation of His Glory (by ejecting them,) for the punishment of sin, for the correction of the sinner, or for our instruction—indwell, move, and usurp

[1] Acts xvii. 28.
[2] D. Paschasii, de Sp. Sancto, lib. ii., cap. 1.
[3] S. Luke xxii. 3.
[4] Eph. iv. 27.

the powers of the body, and trouble and torment it from within. "For the hiding-places of the body the demons may penetrate, but the recesses of the soul they are unable to approach." The first distinction, then, is that the HOLY SPIRIT as GOD can indwell the human spirit, but created spirits can only indwell the body, or act upon the human spirit from without. Again, the diffusiveness of the Divine indwelling marks it off from the possessions of created spirits, in that the created spirit can only enter into one body and is spent by that occupation. There is no created form of life, however high and exalted, which, remaining unexhausted, is able to infuse itself into other lives. "The Substance of the HOLY SPIRIT is alone capable of entering into many, and therefore is Uncreated."[1] Thus the fact that He can dwell not only in one soul but in a multitude of souls, in the whole kingdom of the Redeemed; that He can fill the Communion of Saints with His Presence; and remain still in all His Fulness Unspent, renders such an indwelling at once a proof of His Divinity. And a third difference lies in the effect of that Presence; He makes each soul He indwells to become a temple—"ye are the temple[2] of GOD, and the SPIRIT of GOD dwelleth in you."[3] "GOD hath a Temple, the creature hath not a temple."[4] "But if we are the Temple of the HOLY SPIRIT, the HOLY SPIRIT is GOD; the temple, however, is sometimes called Solomon's

[1] S. Didymus.
[2] *vaòs.*
[3] 1 Cor. iii. 16.
[4] S. Ambrose de Sp. S., lib. iii. 12.

temple, only because he built it. If we are in this way the temple of the SPIRIT, the HOLY SPIRIT is GOD, for 'He who made all things is GOD:' but if we are His Temple, who is worshipped and dwells therein, we confess Him to be GOD, for 'thou shalt worship the LORD thy GOD, and Him only shalt thou serve.'"[1]

The effect of the SPIRIT'S Presence in the Church, it has been seen, is to unite the members together in One Body; His Presence in the soul produces a like result. He not only maketh men to be of one mind in a house, but a man to be at peace within himself. Through His Presence the different powers of the soul begin to work harmoniously; and the desires, no longer drawn out to various objects which cannot be possessed and enjoyed together, are united and concentrated on one aim, and thus through the SPIRIT "the tranquillity of order is restored in the soul." The loss of the supernatural life produced a dislocation of the different elements of man's being; the restoration of it by the SPIRIT, knits them together again in their proper places, so that the inter-action of the component parts of the spiritual mechanism resembles the union between the members of the Church. Sin between man and man had produced dissension, and in his own being disunion; the SPIRIT brings back concord between man and man, and breathes peace within himself; His uniting action in the one case is a reflection of His action in the other.

[1] S. Basil, Epist. viii

The vastness of this outpouring of Divine Life into created life was foretold, "I will *pour out*," saith GOD, "My SPIRIT upon all flesh;"[1] but this outpouring is from the Sacred Humanity as its centre and fountain-head. The SPIRIT, Who first dwelt in JESUS in His Fulness, extends His Presence to all in union with that Manhood. As the little cloud about the size of a man's hand, when it rose up into the heavens, spread itself out over the whole sky; so in the spiritual heavens through the Sacraments, there is not only a communication of the SPIRIT, but also an extension of the Incarnate life, "the heavens were black with clouds and wind."[2] Each soul in grace is a partaker of the Divine Nature: S. Peter does not shrink from describing those who had obtained like precious faith with him in these terms; but it must also partake of the Human Nature of CHRIST. This union with CHRIST is, as in the Church, an additional mystery in the spiritual life. S. Paul reminds the Corinthians of both: "Know ye not that your body is the temple of the HOLY GHOST?"—one mystery: "Know ye not that your bodies are the members of CHRIST?"[3]—the other.

This is an advance upon the grace of our first parents in Paradise. Between the first Adam, when still clothed with the robe of original righteousness, and those who are regenerated at the font, there is this difference—with Adam it was the simple bestowal of a Divine Life. GOD "breathed into

[1] Joel ii. 28. [2] 1 Kings xviii. 44, 45. [3] 1 Cor. vi. 15, 19.

his nostrils the breath of life, and man became a living soul."[1] Then there was no need of any renewal: now there is a transformation to be effected, because pure nature is not brought for the action of grace. In Adam the natural and supernatural life were both fresh from the Hand of the Creator. There was no intervening or disturbing cause; there was no established contrariety between them. But with us, conceived in sin, the natural life has the stain and effect of the Fall about it; hence the Indwelling of GOD is not all that is required, but also the gift of a pure Humanity, to penetrate with a restoring energy the springs of human life. The Spirit takes up His abode in our spirit, and witnesses with it; and, as the SPIRIT of CHRIST, ministers the virtues of the Incarnation to reform our natural life. The Apostle uses language, it is to be observed, in reference to the SPIRIT'S Presence, different from that which he employs when speaking of CHRIST'S Presence. Of the former, we are the Temples: of the latter, the members. The one implies a Presence, which has nothing of like nature with us: the other a Presence, which has not only its seat in us, but a fellowship with us. The HOLY SPIRIT unites us to CHRIST, that all our members, powers, and faculties, may be transformed,—may be "changed into the same image from glory to glory, even as by the SPIRIT of the LORD,"[2]—our mind brought into contact with His Mind, and so delivered from its errors; our will united to

[1] Gen. ii. 7. [2] 2 Cor. iii. 18.

His, that it may recover its rectitude; our heart united to His, that it may be liberated from false or undue affections; even our material frame—for S. Paul asserts, that "we are members of His Body, of His Flesh and of His Bones"[1]—raised out of its sluggishness and sensuality, by the quickening energy of the Incarnate Life. Thus, by the Presence of the Blessed SPIRIT, and by union with Him Who is bone of our bone, and flesh of our flesh, our whole being is restored, and freed from the thraldom of evil: "the law of the SPIRIT of life in CHRIST JESUS hath made me free from the law of sin and death."[2] The latter is an additional mystery in the life of the Christian. GOD dwelt in pure nature, without any intervention; but upon fallen nature He operates through a Mediator. The Pure Nature of CHRIST is the Instrument of the SPIRIT in the soul; there is in every baptized soul, not only the indwelling of the Comforter, but a jet of the Life of JESUS, through which the transformation of our nature is being accomplished, and His Character is being gradually impressed upon us.

II. Again, the expansion of the Church in the world, finds its counterpart in the progressive development of the Kingdom of GOD within the soul; the same vital principles in both, if permitted to put themselves forth, will overcome all opposing forces. Here we may notice, how the fall affects the action of grace. In the unfallen

[1] Eph. v. 30. [2] Rom. viii. 2.

Adam, grace encountered no obstacle until he yielded to temptation; in fallen man many impediments arise to check its progress. Creation and restoration differ. Creation is the simple expression of One Will: Restoration, the combined action of two. "Let there be light, and there was light,"—that was Creation, the putting forth of power; but restoration necessitates contact with an opposing will, and is achieved by effort, conflict, trial, and perseverance. Creation is painless, momentary, triumphant: Redemption is wrought out "in the fulness of time;" through an awful struggle, the Passion; and, for those who will not yield themselves to the service of CHRIST, in vain. Grace, in Adam, resembled in its action the noiseless construction of the first temple, which rose up in stillness and silence, without the sound of axe or hammer, amid a peaceful state of the Kingdom of Israel. Grace in us may be compared in its operation to the building of the second temple, which was accomplished in the face of enemies persistent in their resistance and deceptive in their proposals: both are restorations—the progress of the spiritual life in the fallen, and the rebuilding of the temple: both experience trial, interruption, failures, and scorn. The remains of sin,—not in its stain but in its results, disordered passions,—supply the implements for a perpetual warfare; and the influences of the evil world around, set the passions in motion. Adam, before the Fall, was conscious of no sinful impulses, but dwelt quietly amid

the bowers of Eden, with nothing to excite from without, nothing to disturb from within; without there were no 'fightings,' within no 'fears.' If we know aught of the spiritual life, we shall have discovered for ourselves, that its progress is only to be attained by a continual repression of the lower nature. This should not discourage us. Surely, if to finish the material temple, the Jews, with undaunted courage and perseverance, returned again and again to the work, and used every means in their power to carry out their purpose; we who build not for time, but for eternity, should show at least an equal amount of courage and determination. Though it may be slow, our progress, if we are faithful, is certain; it is "first the blade, then the ear, after that the full corn in the ear."[1] Of the Kingdom of GOD, it is said, the gates of hell shall not prevail against it; this may be true, too, of the Reign of CHRIST in the soul. The Kingdom of GOD within has its persecutions to pass through: at its secret beginning, the whole of nature is in revolt; but where there is steadfastness, grace will finally gain the ascendancy, and sit in calm possession of the throne. The command given to the Church, to disciple all nations, is only by degrees accomplished; so the leaven of grace in the soul will only gradually penetrate the whole being, and in the end enable us to attain to "the measure of the stature of the fulness of CHRIST."[2]

[1] S. Mark iv. 28. [2] Eph. iv. 13.

III. It was observed, in speaking of the Church, that the Apostles were enabled to carry on their Mission in the world, because they possessed the treasures of grace and truth. The same holds good of the sanctification of the soul; it is accomplished by the action of grace and truth on the understanding and the will. The treasure of Divine Truth, which the Spirit unfolds in the understanding, we will now consider.

The understanding, through the fall, is in a state of darkness as to supernatural things. Reason and conscience are two lights which "rule the night," and are the only guides by which we find our path. The understanding being thus overclouded, much of the sin that is committed may be traced up to some error in this faculty; in the language of S. Paul, "the eyes of the understanding" must be "enlightened."[1] Now it is customary to regard the will as alone to blame, when we sin; and this is quite true of formal sin. Individual guilt must arise from an act of the will. Yet, in Holy Scripture, the understanding is described as having a sort of partnership in sin, as being itself a cause of evil. This is the case when the understanding does not inform the will aright; for the will, being a blind faculty, depends on other faculties for instruction. The understanding was an accomplice in the sin of the Jewish people; "They *knew* not the time of their visitation."[2] "Israel doth not know, my people doth not

[1] Eph. i. 18.

[2] S. Luke xix. 44.

consider."[1] "Had they known it, they would not have crucified the LORD of glory."[2] Hence sin is termed folly; "His angels He charged with folly;"[3] those who sinned "wrought folly in Israel;"[4] the man who disbelieved in GOD,[5] and he who trusted in riches,[6] is named a 'fool.' Sin may spring from the lack of knowing better; and, whether that ignorance be culpable or inculpable, our fault or misfortune, its removal is necessary for our perfect sanctification. Through sin, original and personal, the understanding becomes darkened; and it is the province of the SPIRIT of light to scatter the clouds by His Presence.

Thus Baptism has been called the Sacrament of illumination, in that the germ of faith is then planted in the soul; and S. Paul's allusion to "those who were once enlightened" has been regarded as an inspired description of the baptized, because in Baptism we are made to "partake of the first and uncreated light, the principle of all Divine illuminations." When the psalmist exclaims, "the LORD is my *light* and salvation, whom then shall I fear?" mystical writers have detected a reference to the effect of Baptism, and when he adds "the LORD is the *strength* of my life, of whom then shall I be afraid?" to the effect of Confirmation. "The eyes of the heart" are enlightened by the virtue of faith. This enlightenment is an inner shining; not the

[1] Isaiah i. 3. [2] 2 Cor. ii. 8. [3] Job iv. 18.
[4] Gen. xxxiv. 7; Deut. xxii. 21; Josh. vii. 15; Judg. xix. 23.
[5] Ps. liii. 1. [6] S. Luke xii. 20.

light of knowledge gained by culture or by the exercise of the senses, but an inner manifestation of GOD to the soul. The understanding is said to have eyes, because it is constructed by nature for the reception of light. It is a law of grace to employ our natural powers and to perfect them; grace supplements nature, does not destroy it; grace, it is true, requires mortification, but mortification is not the destruction of nature, but of the corruption that is in it. As the eye of the body has an organism fitted for the influx of light, so the understanding is capable of Divine Illumination; and as we can close the eye against the light which seeks admission, so we can shut out Divine Truth when it is presented to the mind. Truth, although it is the light of the mind, can enter the mind only by the permission of the will, and hence whether we believe or not, depends more on our moral than on our mental constitution. The capacity for believing may be forfeited—as any mental or bodily endowment, and the seed which has been sown may never spring up. The understanding may become darkened by sin, and in a depraved state may even love the darkness; and, when there is a sign of coming light, may wrap itself in deeper gloom; yet GOD created it to receive impressions of His Mind, that it may abide in the Light of His Countenance, and behold Him in His unveiled Beauty hereafter. Though in darkness, it has yet the capacity for light, like the man who is groping in the night. The HOLY SPIRIT, as the Illuminator, dispels the

darkness, and amplifies the view, correcting and ennobling the natural faculty with the virtue of faith, and the gifts of wisdom, understanding, knowledge, and counsel.

Faith is the dawn upon the soul of a supernatural world; it is the first fissure through the cloud. It may be only like the break of the day, and give an imperfect view, like the glimpse which the blind man had of "men as trees, walking;"[1] yet it is a revelation of the Invisible. The Invisible becomes a reality, for "faith is the substance of things hoped for, the evidence of things unseen."[2] With our eyes we behold the natural world, its charms, and its activities: with the eye of faith we can look beyond the horizon of sense, and see heaven above,—hell beneath,—JESUS on the Cross, or in Glory, or coming to Judgment,—an eternal destiny before us, —the Throne of GOD, and forms of light in adoration around it,—angels ministering noiselessly about us. By the virtue of faith we are enabled to give a firm assent of the mind to all the truths which GOD has revealed. Hence the virtue of Faith is the one which the SPIRIT employs against the adversary; with the shield of faith we are to "quench all the fiery darts of the wicked,"[3] whom we must "resist steadfast in the faith."[4] Why is faith the virtue chosen for warring against the Evil One, why is it the shield of our spiritual armour? It is because through it a new set of motives is brought to bear upon our conduct. For in-

[1] S. Mark viii. 24.
[2] Heb. xi. 1.
[3] Eph. vi. 16.
[4] 1 S. Pet. v. 9.

stance—a temptation awaits us; the flesh is weak, some powerful influence is required to prevent a fall, and faith supplies it. In the early stage of the spiritual life, the thought comes, "There is Heaven; if I commit sin, I may lose it:" or fear is excited; "Here is Hell; if I commit this sin, I may fall into it." If there is a deeper life, the thought of the Cross of JESUS and His constraining love, may uphold the soul; "If I commit this sin, I shall be crucifying Him afresh." The light of faith by furnishing motives which act either upon our fears or hopes, or affections, fulfils the office of a shield in the day of battle.

Besides this virtue, the HOLY SPIRIT provides certain gifts which complete His work in the understanding, and are auxiliary to Divine Faith. The gifts of the SPIRIT are seven divine instincts or perfections by the aid of which the soul promptly corresponds with the lights and movements of the Divine SPIRIT, and four of these appertain to the understanding. When the Apostle was interceding for the Ephesians he prayed "that the GOD of our LORD JESUS CHRIST the FATHER of glory may give unto you the SPIRIT of wisdom and revelation in the knowledge of Him;"[1] he was praying not simply for general enlightenment, but that his converts might possess and develope certain specific forms of spiritual knowledge. The gift of Wisdom is the chief of the seven gifts of the HOLY SPIRIT. S. Paul prays that the Ephesians may be endued with "the spirit of

[1] Eph. i. 17.

Wisdom;" and Isaiah places it first,[1] when he enumerates the gifts as they dwelt in our LORD—"And the SPIRIT of the LORD shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD, and shall make Him of quick understanding in the fear of the LORD." When regarded in relation to ourselves "fear" is the first gift, and the order of the seven gifts is reversed—"The fear of the LORD is the beginning of wisdom;"[2] it is the first gift developed by fallen man, and especially exercised too in the earlier stage of the spiritual life. In CHRIST, the gifts are enumerated according to the order of excellence: in us, according to the order of operation. Wisdom is the highest quality which the SPIRIT bestows: not that the gifts are occasional accompaniments of the SPIRIT'S Presence in the soul, or are separable one from another, for they are the endowment of every baptized soul; but their operation may be hindered, so that they may become dormant powers, or may be unevenly used; for whilst the lower without the higher may be exercised, the higher without the lower can attain no maturity.

Wisdom, then, is the highest gift, and reveals GOD, His Inner Life and Perfections, the Mystery of His Being; it is the creature's highest gaze upon the Creator; it places the soul face to Face with the Personal GOD. In our LORD'S adorable Manhood dwelt these seven gifts in majestic com-

[1] Isaiah xi. 2. [2] Ps. cxi. 10.

pleteness, and on various occasions each in turn was manifested. When He unveiled the Inner Life of GOD and Its Relations, in the last discourse with His disciples, the gift of Wisdom was displayed.[1] It was the gift of Wisdom, which enabled a Galilean fisherman to write, "In the beginning was the Word, and the Word was with GOD, and the Word was GOD;"[2] the SPIRIT endued an uneducated intellect with such a degree of light as to enable it to penetrate into the Mysteries of GOD. The gift of Wisdom is the climax of all the other gifts; Solomon, who was himself a manifestation of it, was again and again employed in magnifying it; Job compares it with all that is costly in order to exalt it—"it cannot be valued with the gold of Ophir, with the precious onyx or the sapphire. The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral or of pearls: for the price of wisdom is above rubies."[3] Though "wisdom" often may be interpreted of the SON of GOD, the Wisdom of the FATHER, or of a purely intellectual endowment, it also denotes that "savoury knowledge of GOD and of Divine Things" which the HOLY GHOST imparts to the soul. This gift in the first place empowers the understanding to view GOD, and His Perfections directly, and not to rise to GOD through His creatures. By it we embrace the First Cause, and from that standpoint look down through the chain of second

[1] S. John xiii.—xvii. [2] S. John i. 1. [3] Job xxviii. 16—18.

causes by which GOD works both in the realm of nature and of grace; and by it we are enabled from the altitude of our position to see the reasons, fitness, and mutual relations of the objects which are spread out before our view, so that the gift is not only a speculative but practical excellence. Further, it places us *en rapport* with Divine Truth; our view of it is no longer that of the philosopher, but of the lover; it establishes a sort of sympathy or harmony between the mind of man and the Mind of GOD, and creates a *relish* for spiritual things. This is its peculiarity. It is like the genial sunshine, not only bestowing light but warmth, and kindles the affections; it is the source of sweetness and joy in prayer, of sensible devotion, feelings of tenderness, and spiritual consolation. The HOLY GHOST is the Comforter, especially in this form of His Presence. When this gift is growing, the soul shakes off the winter of its desolation, and tastes the heavenly gift, the good Word of GOD, and the powers of the world to come. It was the aspiration of the Psalmist that others might know his own experience,—"O taste and see how gracious the LORD is."[1] This gift banishes all false wisdom and excites a certain savour and relish for Divine Truth, causing a heavenly unction to pervade the whole being, sometimes even thrilling it with foretastes of future bliss.

To increase this gift we must, first, cultivate the desire for it. "Wisdom reacheth from one end to another

[1] Ps. xxxiv. 8.

mightily; and sweetly does she order all things. I loved her and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty;"[1] secondly, it must be sought by prayer—"I called upon GOD, and the spirit of wisdom came to me."[2] "If any of you lack wisdom, let him ask of GOD."[3] Thirdly, growth in lowliness forms a capacity for receiving it—"with the lowly is wisdom."[4]

This gift prevents faith from running into excess, that is, from degenerating into superstition. Further, it preserves the soul in purity and peace; it has been as to the former of these regarded as the special weapon against luxury, and as to the latter associated with the seventh Beatitude, for Wisdom sweetly ordereth all things, and peace is "the tranquillity of order;" and in relation to the reward as well as to the beatified condition a correspondence has been likewise traced, in that the gift of wisdom imparts a likeness to the SON of GOD, Uncreated Wisdom, and the peacemakers have the promise that "they shall be called the children of GOD."[5]

"Wisdom" and "understanding," whilst they are closely related together, have evidently each a distinct meaning, and sphere of action in perfecting the mind of man. In Holy Scripture they are not the repetition of the same idea with two verbal clothings for the sake of emphasis, but are used to convey separate thoughts. Thus S. Paul prays that the

[1] Wisd. viii. 1, 2. [2] Wisd. vii. 7. [3] S. James i. 5.
[4] Prov. xi. 2. [5] S. Matt. v. 9.

Colossians may "be filled with the knowledge of His will in all wisdom and spiritual understanding."[1] So in the Old Testament we find the same distinction, "He hath filled him with the SPIRIT of GOD in wisdom, in understanding, in knowledge;"[2] "for this is your wisdom and your understanding;"[3] "the LORD give thee wisdom and understanding."[4] Sometimes the gifts seem to cluster together in the utterances of Solomon: "I, *wisdom*, dwell with prudence and find out *knowledge* of witty inventions. *The fear of the Lord* is to hate evil; pride, arrogancy, and the evil way, and the froward mouth, do I hate. *Counsel* is mine, and sound wisdom: I am *understanding;* I have *strength.*"[5] "Understanding," then, has its own domain.

The Apostle links with the spirit of "Wisdom," that of "revelation,"[6] which may correspond to the gift of Understanding, for it is a spiritual insight into the Mysteries of the kingdom of grace. This gift has a less exalted position than the gift of wisdom, for "to *taste* honey is something more than to *know* it is sweet;" its province seems to be threefold. The light of faith has been called the dawn of a supernatural world in the region of the natural intellect, but the gift of understanding imparts the full light of day. Residing in the understanding it strengthens that faculty, first in dealing with the evidences of religion, and in distinguishing in the light of some eternal reason, mere hypo-

[1] Col. i. 9. [2] Exod. xxxi. 3. [3] Deut. iv. 6.
[4] 1 Chron. xxii. 12. [5] Prov. viii. 12—14. [6] Eph. i. 17.

thesis from principle in the "oppositions of science falsely so-called."[1] Thus this gift supplies us with an answer to those who seek for a reason of the hope that is in us, as through it we discern the grounds on which our faith rests. Secondly, it not only discloses the foundations on which the superstructure rests, but helps us to grasp the relations of one part of the building to another, the purposes of each apartment, its shape, and connection with the rest, and to form a notion of the symmetry of the whole. In other words, it is the gift which produces scientific Theology. Hence this gift is exercised in meditation; when we dwell upon one of the Mysteries it not only enables us to believe it, but also to enter into it, pass into its depths, penetrate it, roam about it, see its place in the plan of Redemption, its bearings on other Mysteries, and on our own life. "Unto you," said our Lord to His disciples, "it is given to know the mysteries of the kingdom of heaven."[2] Thirdly, it belongs to this gift to give the power to fathom the various meanings which underlie the letter of Scripture, and to trace the interconnection of the various books as a continuous revelation of the Mind of God. "Then opened He their understanding, that they might understand the Scriptures."[3] Certain saints have been accredited with an abundance of this gift from their power in understanding the literal, moral, and mystical senses of Holy Scripture.

[1] 1 Tim. vi. 20. [2] S. Matt. xiii. 11. [3] S. Luke xxiv. 45.

Prayer again to "the FATHER of lights"[1] is the necessary means of enlarging this gift. "Give me understanding and I shall keep Thy law."[2] "Open Thou mine eyes, that I may behold wondrous things out of Thy law."[3] And the atmosphere of faith and lowliness will ensure its speedy growth, for we cannot understand unless we believe; and "understanding" is given "to the simple."

This gift, though like wisdom, its chief employment lies in perfecting the mind, has yet its practical side, in that a clear insight into the eternal reasons of things will help a man to bring his actions into conformity with those laws of GOD upon which the mind has been dwelling. As this gift purifies the mind from error and dispels the clouds which obscure Divine Truth, it has been associated with the sixth Beatitude, "Blessed are the pure in heart, for they shall see GOD;"[4] and it has in reference to its effects been regarded as the opposite to the sin of gluttony, in that from gluttony results dulness of mind and an incapacity for discerning spiritual things. Gluttony not only destroys the gift of the SPIRIT, but even the natural faculty of mind becomes blunted through the indulgence of the bodily appetite; whilst on the other hand the gift of the SPIRIT sharpens and even supplies defects in natural ability, when it is brought to bear on supernatural truths.

The gift of Knowledge is another form of Light, having

[1] S. James i. 17.
[2] Ps. cxix. 34.
[3] Ps. cxix. 18.
[4] S. Matt. v. 8.

for its object not GOD and His Perfections, nor the Mysteries of grace, but GOD as He is seen in created things. As through the gift of wisdom we descend from the contemplation of GOD to the creatures, so by the gift of knowledge we rise from the creatures to GOD. It discloses His designs in them, what they are in themselves, what purposes they are intended to fulfil, what feature of His Being they reflect, how they may be enlisted in His service, and brought through our instrumentality to minister to His glory, how they may be rightfully used or enjoyed. This gift, too, is important as it relates to the inner life; self-knowledge is obtained by means of it; it acts upon the conscience, exercising the senses "to discern both good and evil."[1] If the higher gifts are employed in meditation, this is essential for self-examination. This gift tries "the spirits whether they are of GOD."[2] What discerning of spirits is with regard to others, that in a measure this gift supplies for distinguishing between the various movements in one's own soul; it detects the suggestions of Satan, and the proposals of the human spirit, and separates them off from the inspirations of GOD. This gift, too, falls like a light upon our past path, and brings up the memories of sins for the renewal of contrition, when we kneel at the foot of the Cross and pour forth our confessions. Although things Divine are not its direct object, yet it assists the mind too in forming a right judgment in matters of faith; and the

[1] Heb. v. 14. [2] 1 S. John iv. 1.

decisions which flow from it are not like those of the philosopher or theologian, the product of labour and reasoning, but are the results of a spiritual instinct or intuition, which the Wise man calls "the knowledge of the holy." It is a knowledge combined with love, and therefore only to be found in those who are in a state of grace, "he that is spiritual judgeth all things."[1] S. Paul mentions these three intellectual gifts together, when he prays—"that ye might be filled with the *knowledge* of His will in all *wisdom* and spiritual *understanding*."[2] It is a knowledge which does not puff up, but leads to tears, and therefore this gift has been connected with the second Beatitude, "blessed are they that mourn."[3] A right knowledge of self and of the creatures, inspiring the soul with a profound regret on account of its errors, and the remembrance and sight of the abuse of the creatures, their frailty and transitoriness—produces the condition which is blessed; whilst the light thus given enabling the soul to correct the disorder, and to rise from the creature to the Creator, and to pass in from the visible to the Invisible,[4] fills it with a comfort which is the reward of a Divinely-begotten sorrow.

This gift will thrive where a careful watchfulness is maintained over the movements of the inner life, and a spirit of recollection preserved in the use of the creatures; all objects, events, and circumstances being related to GOD, whilst

[1] 1 Cor. ii. 15.
[2] Col. i. 9.
[3] S. Matt. v. 4.
[4] Rom. i. 20.

they minister either to man's necessity or delight, form his trial, or supply him with occupation. The frame of mind which this gift imparts is characterised by calmness, and therefore the gift of knowledge opposes the spirit of anger and precipitancy. Anger destroys even the natural capacity for forming a just judgment. Only "them that are meek shall He guide in judgment,"[1] and to them will He reveal His hidden treasures of wisdom for the contemplation of the Divine, and of knowledge to use rightly the created.

The gift of Counsel completes our intellectual equipment. Its name describes its nature. It is a light of the HOLY GHOST shining in the understanding of a just man, whereby he is able to choose the right path. The virtue of prudence, whilst bearing a likeness to, is yet inferior to this gift both in its source and in the extent of its operation: prudence springs from reason, but Counsel is derived from the Presence of the HOLY GHOST in the soul; prudence is more especially concerned with the natural, whilst Counsel finds its sphere of action in the higher region of the spiritual life. Again, this gift imparts a certitude and decisiveness as to the choice which it makes, whereas prudence would be accompanied with hesitation and some degree of doubtfulness. Counsel stands in the midst of the seven gifts as a connecting link uniting the intellectual with the moral, aiding the deliberations of the mind and the execution of

[1] Ps. xxv. 9.

its judgments by the will. Counsel may be distinguished from Knowledge in two ways: it has to do with particulars as to conduct; and its province is rather to discern the higher path from the lower, when both courses would be honest and good. Knowledge distinguishes between the bad and the good, Counsel between the good and the better. Its exercise therefore is needed in the discovery of supernatural vocations, which involve an external as well as an internal resemblance to the Life of CHRIST. The life of Counsels—of Poverty, Chastity, and Obedience—and the life of commandments are two spheres of life, both contemplated in the Gospel, each having its specific possibilities of sanctity and perfection, yet each working, as it were, on a distinct level; and it is the forgetfulness of this distinction which has in part led the maxims of Christianity to be regarded as incompatible with modern life.[1]

Yet this gift, although the Religious Life is its creation, has, as an integral part of a state of grace, a work to do in every vocation, in preventing the precipitancy and mistakes to which those are liable who "ask not counsel at the mouth of the LORD."[2] As it aids and incites the soul to take the higher line, its product is an unworldly spirit; and on that account it has been regarded as the antidote to covetousness. The love of the world which leads to hardness of heart, falsehood, deceit, violence, and slander, is counteracted by that

[1] "Modern Christianity a civilised Heathenism."

[2] Joshua ix. 14.

spiritual habit which amidst the attractions of sense keeps the soul's gaze fixed on imperishable Riches, and causes it to decide on that course which is more likely to lead to them, and to estimate every thing in relation to them. This gift is connected with the Beatitude, "Blessed are the merciful,"[1] because it carries with it a grateful recognition of the Mercy of GOD in giving to the soul this internal guidance and the repose which flows from leaning on a Higher Power, and thus moves those who possess it to show mercy to others in return for the mercy they have received.

The cultivation of this gift depends on the habit of listening for the Divine Voice when choosing between two courses; of praying for light, and of following it when it is given; of rising above mercenary notions of religion, by considering not only what is necessary, but what is expedient, what is higher; of seeking advice from all past occurrences, from the way we have used our falls, the various remedies to which we have been directed to resort, those which have best suited our disposition, what have been the occasions of sin, what the results,—in short, the gift of Counsel grows by treasuring up all the complex experiences of the spiritual life, and puts them to account.

When we use these lights eagerly, and promptly follow them, and thirst for their increase,—like the Psalmist, when he entreats GOD, "O send out Thy light and Thy truth that they may lead me,"[2] then there is a final opera-

[1] S. Matt. v. 7. [2] Ps. xliii. 3.

tion of the SPIRIT, and the fruit of faith is the result. The fruit of faith consists in a certain facility, joy, and delight in believing. It is usual to enumerate twelve fruits of the SPIRIT; this number was probably suggested by the twelve manner of fruits which the tree of life is said to bear,[1] but the Apostle mentions in his epistle to the Galatians only nine.[2] "The fruit of the SPIRIT is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."[3] S. Jerome and S. Augustine adhere to the same number, S. Ambrose makes ten, and relates them to the different precepts of the Decalogue. It does not appear, however, that it was the Apostle's intention to provide an exhaustive list either of the works of the flesh or of the fruits of the SPIRIT, for in the former he concludes with the significant words "and such like," showing that there were more than he delayed to mention, and it might not unreasonably be inferred that in the latter also the catalogue might receive additions. He speaks too of "the fruit" of the SPIRIT, not of "the fruits," as if his eye were resting rather on the character of the expressions of the life of grace, than on any definite number of those expressions. The twelve

[1] Rev. xxii. 2.

[2] It has been suggested that the three fruits not found in Gal. v. 22, 23, are obtained by two renderings of the three Greek words in different versions, thus *μακροθυμία* into patientia and longanimitas; *πραΰτης* into modestia and mansuetudo; *ἐγκράτεια* into continentia and castitas.

[3] Gal. v. 22, 23.

fruits are named, love, joy, peace, patience, longsuffering, goodness, beneficence, meekness, faith, modesty, temperance, and chastity. As the HOLY SPIRIT disposes aright the mind of man, in itself, in reference to others, in relation to things beneath, so does He become the principle from which these various fruits proceed. The mind in itself is rightly disposed when it loves, enjoys, and rests in that which is good, hence *love*, *joy*, and *peace;* and when in the presence of evil it exhibits *patience* and in the delay of its desires for good, *longsuffering*. The mind is rightly disposed towards others, when by *goodness* it has the will of benefiting them, and by *beneficence* it carries its purpose into effect, and by *meekness* it bears with their faults, and by *faith* (taking faith as equivalent to fidelity) deals honestly and truly with them. The mind is rightly disposed in reference to the things beneath, when with *modesty* it restrains and is careful over outward behaviour, and with *temperance* and *chastity* regulates the inward desires and lusts.[1] S. Paul does not call the works of the flesh, "fruits;" because they are not the organic result of nature

[1] Canon Lightfoot, ("Epistle to Galatians," p. 209,) has attempted to arrange S. Paul's list into three groups—"The first of these," he says, "comprises Christian habits of mind in their more general aspect, 'love, joy, peace;' the second gives special qualities affecting a man's intercourse with his neighbour, 'long-suffering, kindness, and beneficence;' while the third, again general in character as the first, exhibits the principles which guide a Christian's conduct, 'honesty, gentleness, temperance.'" The classification, the difficulty of which he acknowledges, which makes three fruits, 'habits of mind,' three 'qualities,' and three 'prin-

itself, but of a corrupt and alien element which has laid hold upon nature. The fruits of the SPIRIT are the legitimate product of His Presence. "Ye have your fruit unto holiness."[1] The name is suggestive of pleasure, and perfection; as the fruit of trees is the final effort of the tree, and a source of delight. Sweetness, beauty, and maturity, all go together in our conception of fruit. The soul, which tastes this fruit of faith, not only believes, but experiences "joy and peace in believing."[2]

The Presence of the HOLY SPIRIT; the consequent power of spiritual growth; the illumination of the understanding by the virtue of Faith, and by the attendant gifts of Wisdom, Understanding, Knowledge, and Counsel, which ripen in the soul which diligently employs them in the fruit of Faith, have now been noticed.

There are two thoughts of practical importance to be noticed before concluding this part of our subject. If it be true, that the HOLY GHOST dwells within the soul; that each one is a temple of His Presence, and a member of CHRIST; that the understanding is now replete with wonderful powers, supplied with Divine lights for the removal of the darkness which sin has occasioned; that the same gifts which the Mind of CHRIST possesses, are in their

ciples,' seems rather arbitrary; and from a purely theological point of view inaccurate, for the fruits of the SPIRIT are never called 'habits' or 'qualities,' but are 'acts,' and as such are distinguishable from the gifts of the SPIRIT which are 'infused habits or qualities.'

[1] Rom. vi. 22. [2] Rom. xv. 13.

measure communicated to all His brethren: then, surely, sin committed in such a state, will have a special heinousness. Hence there is a more minute inspection of sin in the New Dispensation than in the Old. The SPIRIT was to reprove the world of 'sin,' not of crimes; the world needed no new inward light to discern crimes, but it needed a new light to reveal sin in its principle, in all its aspects and degrees. The inward Presence brings up to light inward sin. Sin has new measures. It is not only committing folly in Israel, but crucifying "the SON of GOD afresh,"[1] treading "under foot the SON of GOD," counting "the blood of the Covenant, wherewith he was sanctified, an unholy thing," "doing despite unto the SPIRIT of Grace."[2] The sin of the Christian has a deeper dye than any that could be committed by the heathen; it has a greater malice. All sin is committed against GOD, whatever may be the intermediate objects of it. This is its evil; that it is contrary to His Nature, and expressed Will; that it is done in His Presence, Who, through the necessity of His Immensity, is incapable of turning away from the sight. This is the nature of all sin. But besides this, in the Christian, sin has the character of sacrilege; it is not only an offence against GOD universally present, but the desecration of a temple, which has been specially set apart as the shrine of His Presence.

The grievousness of sin is usually measured by the matter

[1] Heb. vi. 6. [2] Heb. x. 29.

in which it is committed, the liability of the person to it, and its results. From every point of view the sin of the Christian is heinous. He who is the abode of the SPIRIT pollutes that mind or body, which the SPIRIT occupies; he brings sin close to GOD. His liability to fall is less than that of Jew or heathen, because he possesses a power of grace far in advance of their lot. As for a man to fail is less excusable than for a child, so for a Christian to commit deadly sin is less pardonable than for those, who lived under an imperfect Dispensation; there is a waste of grace in sin now, such as never was incurred in the same degree before. The closeness of the Divine Presence increases the sinfulness of sin; as in consecrated persons, the same sin is greater than in those of ordinary vocations. Sins must now be estimated by the standard of the New Testament. If this had always been known, how many sins would have been prevented. Ah! how many have bitterly regretted that they only discovered the sacredness of their being through the Indwelling of GOD, "when their adversaries" had already "defiled the dwelling-place of Thy Name even unto the ground."[1] Respect for GOD would have been a powerful motive, when respect for self failed. What a thought to influence conduct, "I am the temple of GOD!" The rebuke of the Apostle is not now unnecessary, or out of date, "*know* ye not that . . . the SPIRIT of GOD dwelleth in you?"[2]

[1] Ps. lxxiv. 8. [2] 1 Cor. iii. 16.

CHRIST revealed that a sin committed against Himself would be less grievous than the same sin committed against the HOLY GHOST, "Whosoever speaketh a word against the Son of Man it shall be forgiven him, but whosoever speaketh against the HOLY GHOST it shall not be forgiven him."[1] Sin against the Son of Man might be forgiven by the fuller light and grace which the Dispensation of the SPIRIT would bestow, but sin against the SPIRIT had no further Dispensation or remedy to meet it. This is true of all sin in the Dispensation of the SPIRIT, yet the final failure of grace does not result from a single act, but is brought about by a continual resistance. Such a resistance in the Israelite might have been vanquished by the arrival of the richer light of the days of the Son of Man; such a resistance during the days of the Son of Man might have been broken down by the Divine outpouring of Pentecost, and the voice that cried, "Crucify Him," might have been heard acknowledging its guilt, but those who do "despite unto the SPIRIT of Grace"[2] have no Dispensation in store which will act with greater force upon them.

All sin then, viewed objectively, wears a new character from the indwelling of the SPIRIT, and stands somewhere on the road to an unpardonable state. Divines reckon six sins which especially forerun the sin against the HOLY GHOST: these are sins which give the soul wrong ideas either of the Divine Attributes, or of the Divine gifts, or of

[1] S. Matt. xii. 32. [2] Heb. x. 29.

sin itself, and thereby open the path to perdition. *Presumption* tampers with Divine Justice, and feigns that GOD will overlook sin and dispense with holiness and repentance: *Despair* on the other hand obscures Divine Mercy and pictures GOD as relentless. GOD'S gifts of grace and truth are sinned against, the first, by *envy;* the second, by *resistance* of Divine light. The deformity of sin is ignored, and the proposal to *delay repentance to the end* is the result; the shortness of carnal and worldly pleasures in comparison with the joys of Heaven, though recognised has no effect through a settled *obstinacy* which leads to hardness of heart.

But although these six sins in an especial manner contribute and lead up to a state of final impenitence by their very nature and effects, yet all sins in the New Covenant of Grace are in different degrees offences against the HOLY SPIRIT: some sins forerun the sin against the HOLY GHOST in kind; others, in degree. Those persons are said "to resist the HOLY GHOST,"[1] who hinder His entrance into their hearts; others to "grieve"[2] Him, by the lesser sins which, though they do not drive Him from them, yet mar His inward work; others, again, are said to "lie"[3] to the HOLY GHOST, who are unfaithful to their vows, resolves, sacred unions, or in their confessions of sin, and so deal untruly with Him; whilst, pointing to a more terrible and, it may be, lasting act, the Apostle warns the Thessalonians

[1] Acts vii. 51. [2] Eph. iv. 30. [3] Acts v. 3.

not to "quench"[1] the SPIRIT.[2] These expressions denote different degrees of sin, all of which have this character in common, that they are offences against the HOLY GHOST, and by their effects gradually lead to His final rejection.

When S. John says, "there is a sin unto death,"[3] he evidently does not refer to deadly sin, for in that sense there are many sins unto death, but to a state of sin which brings not only death but decay. There is a higher miraculous power manifested in the raising of Lazarus than in the restoration to life of the ruler's daughter; the one miracle was an instance of victory over death, the other probably of a victory over decay. The term "death" may describe simply the loss of life, or the loss of the dispositions (so to speak) of the body for the return of the informing soul. There is a marvel in the bringing back of the spirit to the material machine, which has still its intricate apparatus in order, and needs only the force to set it in motion again; but there is a greater marvel in not only bringing back life, but in repairing and re-constructing the tissues and organs of the body, upon which corruption had begun to play, so

[1] 1 Thess. v. 19.

[2] From the context it may seem that this expression "quench" has reference only to the gift of prophecy; yet it is usually taken to cover a wider ground, "spiritum, i.e. dona, gratias, lumina, afflatus, impulsus et, ut sequitur, prophetias Spiritûs Sancti." Corn. à Lapide. "Prophesyings," too, (v. 20) should have "the more extended meaning." Ellicott in loc.

[3] 1 S. John v. 16.

that it may become a fit receptacle for the living spirit. The sin against the HOLY GHOST is depicted by the condition of Lazarus; the soul after a long course of sin has lost its capacity for receiving the SPIRIT, and can no longer be quickened by any of the ordinary laws of grace; but as in the one case so in the other, the things which are impossible with men are possible with GOD.

Offences against the HOLY SPIRIT make greater ravages in the soul than the offences which were committed against the Son of Man, and bring about a state of spiritual corruption, in consequence of the malice with which they are wrought. Sin arises either from infirmity of the affections, or ignorance of the understanding, or malice of the soul; and between these kinds of sin and the Three Divine Persons a connection has been traced. Power is the perfection appropriated to the FATHER, Wisdom to the SON, Goodness to the HOLY GHOST; the sin against power is against the FATHER; the sin against Wisdom is against the SON; but the sin against Goodness is against the HOLY GHOST. The first class of sins has the excuse of feebleness, the second of ignorance, but the third has no excuse; and thus sin, after the HOLY GHOST has given power and light, is sin of sheer malice; and therefore sin against the Son of Man was less than sin against the HOLY GHOST, for in blaspheming and crucifying CHRIST, they did it ignorantly in unbelief. Thus from this subjective view also, sin in the Covenant of grace is seen to be exceedingly sinful.

Another practical truth is to be drawn from the Indwelling of the SPIRIT; since life is manifested by action; a Divine life will be manifested by actions which exceed the power of nature; and where this life is possessed, the soul will thereby be rendered capable of doing works which are pleasing to GOD. Grace, as a new principle of action, will enable man to do works, which, by nature, he could not do. A supernatural life bestows on actions a new value, so that they partake of the Eternity of GOD; the Presence of the HOLY SPIRIT imparts to them, when they are wrought in grace, and with a pure intention for GOD'S glory, an imperishable character. "They are wrought in GOD."[1] They are lifted up beyond the temporal and visible into the sphere of the Eternal and Invisible. They are wrought in GOD, because GOD worketh in man "both to will and to do of His good pleasure;"[2] but they are also wrought by human co-operation, and become a ground of merit in the world to come. No work of nature, however noble, adds to the eternal treasure: no work of grace shall be wanting in the calculation of that reward. This human life, which is spent day by day, may be husbanded and preserved, so that its results may be met at the end of the journey. He that "beareth forth good seed, shall doubtless come again and bring his sheaves with him."[3] "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the SPIRIT, shall of the SPIRIT reap

[1] S. John iii. 21. [2] Phil. ii. 13. [3] Ps. cxxvi. 7.

life everlasting."[1] What a reason for the diligent use of time! This life, so full of actions of some kind or another, how precious it is! How should man strive to act with simplicity of intention, and in all things to consult the Will of GOD! How should he follow the promptings of the SPIRIT, and guard against acting from natural impulse, or to gratify sensuality, pride and selfishness! How many actions, good and noble in themselves and costing effort, are lost for lack of a pure intention; for they are done without a thought of GOD, and with a secret return upon self: such, like the doings of the Pharisees, have their reward here,—there is none in store; whilst ordinary actions, wrought in grace and simplicity, receive an extension of the Merits of CHRIST. Besides the acts of sin which are registered in condemnation, and the acts of grace which preserve their reward, what an intervening waste of life there will be,—the wood, hay, and stubble,[2] which cannot stand the fires of the Judgment Day,—the work which shall suffer loss. What will be left when the best actions drop off from the balance, and are found wanting, because the SPIRIT of GOD did not actuate them! We should seek, then, in all things to be guided by the Inspirations of the SPIRIT, and listen for His Voice when He speaks inwardly to the soul; being careful to "try the spirits whether they are of GOD"[3] by the touchstone of the Church and the Scriptures. If we act simply for GOD, we may be continually forming a treasure out of

[1] Gal. vi. 8. [2] 1 Cor. iii. 12. [3] 1 S. John iii. 1.

this earthly life to meet us at the last, a treasure—which will be the imperishable result of a career in a perishing world.

The greater heinousness of sin, and the power of doing actions well-pleasing to GOD, are two momentous consequences of the indwelling of the HOLY SPIRIT. Sin has the more to be hated, by those who have been washed, and sanctified, and justified in the name of the LORD JESUS, and by the SPIRIT of our GOD,[1] and is more disastrous because there is no further Dispensation with remedies more potent than those which now exist; and actions are to be valued because through the Presence of the SPIRIT man has received full power to "work out"[2] his salvation, and to lay up, by the aid of grace, "a good foundation against the time to come."[3]

[1] 1 Cor. vi. 11. [2] Phil. ii. 12. [3] 1 Tim. vi. 19.

Chapter VI.

THE PRESENCE OF THE HOLY GHOST IN THE SOUL.

THE Presence of the HOLY GHOST in the soul; the gift of the Nature of CHRIST; the growth of the new life, occupied the first portion of the previous chapter. The gradual unfolding of Truth in the understanding was then traced. Light was the first result of the Presence of the SPIRIT; "The SPIRIT of Glory," saith S. Leo, "maketh the house of His Presence to shine with His own Radiance." We watched the progress of this illumination,—the dawn of Faith,—the bright lights of Wisdom, Understanding, Knowledge, Counsel,—and the joyous product of the fruit of Faith. Two practical aspects of the inner life were then taken: the sin of the Christian was seen to be especially grievous, because of this close embrace of GOD, and the spiritual power and enlightenment, which took away the excuses of infirmity and error from the sinner, and to become in the end unpardonable, because there was no sub-

sequent Dispensation with greater energies of grace to remove it; and this new power of the SPIRIT was regarded as enabling man to do actions, which would be acceptable to GOD, and raised up into the sphere of His life, filling eternity with their far-reaching results of Bliss.

We now proceed to view the work of the SPIRIT in another region of the soul, as He unfolds the treasures of Divine Grace in the will. The soul, as a copy of GOD, is the reflection of His Life; a simple substance in itself, it possesses three powers; it is a created trinity in unity. The inmost sense or being, understanding, and will, form one inseparable life: "I am, I think, I will."[1] These faculties portray the Persons of GOD,—the FATHER, the Fountain of Deity; the SON, Eternal Wisdom; and the HOLY GHOST, Eternal Love, proceeding from Both. The will in the soul corresponds with the HOLY GHOST in the Divine Life; it proceeds in a perfect creature from the understanding, and the inmost sense. The inmost sense is an instinctive power; it operates without our permission; it is the fount of sensation and storehouse of past impressions, and is acted on by the body, by external nature, and by GOD. In a perfect creature its impressions are perceived by the mind, and may all be acted upon by the will; it is not so with man. The corruption of the flesh, "the desires of the flesh and of the mind,"[2] produce impressions, which it is the duty of the will to check.

[1] S. Augustine, Conf. xiii. 11. [2] Eph. ii. 3.

Through sin man's being is disorganised. The will has the most important function to perform in a corrupt nature; the issues of Eternity depend upon its action. It stands between the illuminated mind and the corrupt heart, as an arbiter; it may respond to the one or to the other, to the corrupt sense, or to the enlightened understanding; it may be brought down to comply with the desires of the flesh, or be raised into uniformity with the mind which is illuminated by GOD; and the whole struggle of the spiritual life lies in the choice. In the will, grace, nature, and sin meet; around it the powers of heaven, and earth, and hell, gather for the battle. It must be either the lever whereby our moral character is raised, or itself collapse beneath the suggestions of pride and sensuality; it determines whether we shall live according to the flesh, or according to the SPIRIT. In the strengthening of the will to face the lower desires, and bravely repel them, is to be found one chief work of the SPIRIT in that faculty. The will itself has been weakened by the Fall, and makes vain choices. As the understanding was darkened, so the will was perverted, and needs Divine strength and guidance to fit it for its arduous office. Its disorder is manifested by the wrong directions in which human love flows. Man loves the present with its fleeting joys, in preference to the eternal future; man loves self, to the exclusion of GOD: these are the two objects on which the weakened will spends itself, but both are expressions of one vice—self-love. To conquer this diseased condition,

the Holy Spirit bestows two Divine virtues,—hope and love. "Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost."[1] Hope remedies the disordered love of self in the gratification of the present, by pointing to the future. Love raises the will still higher, even to embrace Him, Who is the Source and End of life, in Whom alone the heart can find its rest and contentment.

I. Here we may notice again, how the supernatural life is built upon the foundation of the natural life; both come from the same Author; both, but for sin, would work in perfect harmony. As Faith with its attendant gifts, brought about the recovery and enlargement of the understanding, so Hope employs and ennobles the natural faculty of the will. All have by nature the power of hope. There is in the soul an instinctive stretching forth after that which is desirable. Feeling, passion, will, are all called into play around that which we would possess. What a marvellous power is hope in man! Memory is great: it recalls the past; it brings back scenes long since witnessed, forms which have mouldered into dust. Memory brings up our history; presents the subject-matter of contrition, thankfulness, lowliness, and love; affirms to each one here, and hereafter will assure him of, his personal identity. Memory is the treasure-house of thought and affection: but hope! it is almost creative, as it gazes onward to the future path

[1] Rom. v. 5.

yet untrodden; it brings imagination into its service, and uplifts the dark curtain which veils the future. But for hope half the mental scene would be hidden; all life would be behind us, if the powers of anticipation were removed; the next moment would be hung in darkness, and more than half the joy of life be gone. Hope is the spring of human action. Man foregoes the present for the sake of the future. As we look upon the world, its business, plans, traffic, and turmoil, the question rises, "what is the cause of all this activity?" We must answer, "it is hope." Men are living for something, and doing what they would not do but for the prospect of the future. There is an object, good or bad, around which their thoughts are playing, in which their desires centre, upon which they now delight to dwell. They joy with the anticipation of something, not yet realised. Hope, either in faint or glowing characters, as success looks distant or near, is written upon all human activity. If we would depict, it has been said, the most sad and dejected state into which any one of our race can fall, we must not select the man who, in furious madness, betrays by his look the workings of disordered passion and wild delusion; but if we would find the climax of mental misery, it is to be seen in the countenance of the one, who by his vacant expression discloses a mind from which all interests have departed, to whom the future presents a blank! Hope is the succour of the soul, in every misfortune and trial; the prisoner in his captivity looks out for the

day of his release; the sick man upon his bed through the weary night waits for the morning; the toiling labourer anticipates the day of rest; health, strength, comfort, honour, wealth, affection, each in turn become objects of natural hope. Whatever be man's affliction, misery, or suffering, hope can render it supportable, by drawing back the imagined sunshine of the future upon the gloom of the present.

All that has been said of natural hope may be transferred to the spiritual life, but hope receives a new direction. It gives the same impulses to exertion, only the future upon which it dwells is a certain and eternal future. Hope is one of the three virtues which bind the soul to God. S. Paul says, "Now abideth faith, hope, charity;"[1] these were to remain, when the Spirit's extraordinary gifts had ceased. The Apostle was enumerating the constituent elements of a Christian's life. He was noting what would continue to be essential; and hope is named as well as faith and love. The Holy Spirit implants this grace in the will, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."[2] The Comforter gives hope, and hope is a source of joy and peace. Joy is its accompaniment—"rejoicing in hope."[3] Faith would lead to despair, unless hope followed it. That hope is a channel of joy will be seen by comparing faith and hope.

Faith and Hope are the same in many respects;—they

[1] 1 Cor. xiii. 13. [2] Rom. xv. 13. [3] Rom. xii. 12.

are both virtues, and both Divine virtues, standing in the first rank; they come from GOD; they view His Truth or Goodness, they end in GOD; they are powers, too, which are infused into the soul of man to assist him on his journey, and will not be needed in the Heavenly Country, where they will be exchanged for the Vision and Fruition of GOD, for there no darkness will be left, nor any unsatisfied longing; thus faith and hope in these respects are alike. But hope is in advance of the grace of faith as a source of joy, and has a narrower field of view than faith.

Faith reveals the past, the present, and the future; it opens up the whole vista of time and Eternity; it looks back; "through faith we understand that the worlds were framed by the word of GOD, so that things which are seen were not made of things which do appear."[1] The act of Creation is an object of faith. Through faith, we look upon the Cross of JESUS, and bring ourselves to its foot. Through faith we realise Him in His present glorified condition at the FATHER'S Right Hand; through faith, we "look for" the judgment which is to come, and the issues of eternity; but hope regards only the future, and dwells only upon some coming event; "hope that is seen, is not hope;"[2] it is of its essence that its object be as yet unrealised.

Again, its view is still more limited; hope beholds only the future, but not all the future. The future has good

[1] Heb. xi. 3. [2] Rom. viii. 24.

and evil, weal and woe in it. Faith sees Lazarus in Abraham's bosom, but it likewise descries the rich man in Hell. Faith looks down into the abyss of darkness, as well as up to the bright heights of Heaven: hope dwells only upon what is joyous and happy; its object must be good; it pictures the world of joy, the forms of light, the companionship of angels, the white robes and palms of victory, the delight which will be experienced in the Vision of GOD, the blessedness of dwelling in His Presence. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which GOD hath prepared for them that love Him, but GOD hath revealed them to us by His SPIRIT."[1] Heaven alone is the final object of Hope.

But it is not the whole of heaven upon which hope gathers its intensest longings. It is not upon heaven as a spectacle, but as a home, that it delights to dwell. When CHRIST left His disciples, He told them that He went to prepare a place for them. Each soul has a particular place allotted to it in the kingdom of the blessed. Hope appropriates the reward—"Henceforth, there is laid up *for me a crown* of righteousness."[2] I may roam amongst the mansions of bliss; I may depict the joys of the saved; I may traverse the different orders of angels; I may watch martyrs, virgins, saints, and penitents, and compare their varied glory; I may listen to the anthems of the redeemed, and the rapture of their song; but if there is no reward for me,

[1] 1 Cor. ii. 9, 10. [2] 2 Tim. iv. 8.

if there is no mansion, no form of glory designed for me to wear, no portion in GOD for me, my gaze may be one of faith, it cannot be the gaze of hope. Through hope, the will puts forth its powers to lay hold of the prize; there must be then a prize set before it, and the possibility, through whatever difficulties, of obtaining it; if not, there can be no ground for its exercise. Hope does homage to the character of GOD; it lays hold of the Divine goodness and regards GOD as a FATHER, and therefore trusts His Benevolence.

Hope, then, as it plays such a conspicuous part in the natural life, is also a spring of spiritual energy in the supernatural life. The pricelessness of the reward, the awful result of falling short of it, both stimulate the soul to make every effort to ensure it. Those glowing words of the Apostle are the expression of a true hope—"forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of GOD in CHRIST JESUS."[1] He looks upon himself as running a race, and as having an arduous task before him; if by any means he might attain to the resurrection of the dead.

Eternal life being set before the soul as a prize, possible to be won, yet possible also to be lost, nay, easy to be lost; and hope being a certain confidence of obtaining that eternal life through the assistance of Divine grace; and

[1] Phil. iii. 10—14.

prayer being the chief means in our own power of gaining that grace; it follows that hope will stimulate us to pray for strength to persevere. Hope cannot be sustained without prayer; and the HOLY SPIRIT is not only the Author of hope, but also of the means of its support. "Prayer is the voice of hope." Hence the Apostle speaks of hope and prayer consecutively; "for we are saved by hope: but hope that is seen is not hope: for what a man seeth why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it. Likewise the SPIRIT also helpeth our infirmities: for we know not what we should pray for as we ought: but the SPIRIT itself maketh intercession for us with groanings which cannot be uttered."[1]

The "help" which the HOLY SPIRIT is here said to give in prayer may be regarded in three ways. To ensure an answer to prayer, besides the condition that the person who makes the prayer should be in a state of grace, or at least rising out of sin, it is further necessary that the object which is sought be a right one, and that the petition should be offered with suitable dispositions. Now the SPIRIT first helpeth our infirmity as to the object sought—"we know not *what* we should pray for." Either a temporal good may be sought which from our shortsightedness we do not see would really be prejudicial to our eternal interests; or a spiritual good may be asked, the prayer for which is prompted by a disguised ambition, desire to surpass others or gratify

[1] Rom. viii. 24—26.

our self-love, the right hand and the left in CHRIST'S Kingdom may be aspired to, and the reply be again, "ye know not what ye ask;"[1] or the petition, again, which is made may be actuated by human passion and a zeal not according to knowledge which would call down fire from heaven; or desire may be expressed at a wrong time, when the hour is not yet come, and delay in granting the request is necessary for reasons known to GOD: these are some ways in which unconsciously we err in the very object we are seeking; and the SPIRIT comes to our aid to give us clear views of our necessities, to manifest more fully the Divine Mind, to correct as they ascend the faltering utterances of our own hearts, in short to suggest what we should ask.

Again, the SPIRIT helpeth our infirmity by not only teaching us what we should pray for but also to pray in a right way. Prayer must be offered in a lowly spirit, with attention, fervour, and perseverance, to be acceptable to GOD: and the HOLY SPIRIT manifesting to the soul its unworthiness produces lowliness; and revealing the Love and Majesty of GOD kindles fervour and sustains recollection; and fortifies the will to continue the struggle when nature unaided would give up; and thus, in the act of praying, supplies those dispositions which are one condition of success.

This subjective action of the SPIRIT on the mind and

[1] S. Matt. xx. 22.

heart of man in reference to prayer, presents no additional mystery beyond that which belongs to the general law of inspiration, but the Apostle proceeds further to describe a third operation of the SPIRIT of a more objective kind, which though possibly involved in the Title[1] with which CHRIST announced His Coming, is only in this one passage mentioned—"but the SPIRIT itself maketh intercession for us with groanings which cannot be uttered." S. Paul reveals here some deeply mysterious transaction in the Courts above. It may not be supposed that the SPIRIT actually prayed to the FATHER, for prayer is the act of

[1] ὁ Παράκλητος. "Advocate" is the classical sense of this term, and the one given in S. John's Epistle, (I. ii. 1,) but from the connection in which this Title is found in S. John's Gospel early writers mostly considered it as equivalent to "consolator." S. Augustine interpreted it in both ways, and Pearson does the same, "the Comforter *or* Advocate, who is the HOLY GHOST." Hammond and Bengel give prominence to the idea of advocacy, the former says on S. John xiv. 16, "The word *Paraclete* in the Greek comes from a word of a large and so ambiguous signification, and consequently may be rendered *advocate*, *exhorter*, or *comforter*, and every one of these do fitly accord to the offices of the HOLY GHOST among the Apostles and ever since in the Church, and therefore ought not to be so rendered by any one of these as to exclude the others, but to be left in the latitude of the signification which belongs to the Greek word: yet the truth is, one notion there is of the word, which seems especially to be referred to, both here where He is called *Paraclete* and at ch. xvi. 8, and that is the first notion, that of *advocate*, or *interlocutor*, an advocate of the Christian's cause with GOD (Rom. viii. 26) and so also with men (S. Matt. x. 20)." Hammond's assertion, however, that the *primary* idea of the word in the Gospel is that of advocacy is hardly tenable.

a reasonable *creature*, and therefore could not pass from One Divine Person to Another. Those who of old interpreted the passage in this way, were aware that such a view involved a disbelief in the Divinity of the HOLY GHOST.[1] Neither can it be imagined that the Blessed SPIRIT by this act in any way trenches upon the office of the One Mediator, an office of which CHRIST is solely capable, in that He is "inferior to the FATHER, as touching His Manhood."[2] CHRIST is our Advocate with the FATHER as the High Priest and Representative of Humanity, and pleads His merits. CHRIST'S office as Mediator is the result of the union of the Human Nature with the Divine in His Person, and His Intercession is an independent act. The SPIRIT'S intercessions, however, it may be believed, are not to be explained by simply pointing to that action on the mind and will which we call "inspiration," and which has been already noted; the language of the Apostle is too explicit to be reduced to such an interpretation as "the SPIRIT is said to intercede, because He prompts us to intercede." S. Paul rather implies that the SPIRIT has some proper intercessory action, the vehemence of which atones for the feebleness and languor of our supplications. The third operation of the SPIRIT, then, is not in us but in Heaven, where "He exposes in the Court of the Holy Trinity our desires." CHRIST'S Intercessions are His own and not only ours; they originate in Him, they are the fruit

[1] Macedonius. [2] Athanasian Creed.

of His Passion: the Holy Spirit's Intercession is not any act of prayer of His own, for being only Divine, He cannot pray, but He presents our prayers, making them His own, perfecting them in His love, supplying their defects. Thus, whether we pray or not, Christ's Intercession goes on; but the intercessions of the Spirit depend upon our prayers and concurrence with His grace; He first prompts us to pray and aids us to pray aright, and then in some unutterable manner, exposes our desires before the Father.

In these three ways the Holy Ghost helpeth our infirmities in that action which has been called "the interpreter of hope," prayer. The vision of Glory is seen by faith, and appropriated by hope; but we are yet in the thick of the conflict, and the voice of prayer must ascend for help. "The Spirit itself maketh intercession for us." Oh! with what solemnity does this sentence invest every act of devotion! If we were fully impressed with the thought that the Holy Spirit was sharing in some mystery our very aspirations; that the breathings of prayer were partly divine; that, as they rose up before God there was something of God in them; that "the mind of the Spirit"[1] had conceived them, and prompted us to offer them, and that they set in motion some mysterious interpellation amongst Divine Persons, with what fervour, with what recollection, with what confidence, should we express our wants to God!

[1] Rom. viii. 27.

Again, it is through the power of hope that the HOLY SPIRIT supports the soul, when it is touched with compunction for sin. He acts as "the Comforter," lest any one "should be swallowed up with overmuch sorrow."[1] This office became a necessity, not because of natural sorrows, for the world was full of them at all times, but because of the supernatural sorrow which the presence of the same SPIRIT would create. The Cross was to become the centre of a new sorrow, when the SPIRIT of grace and supplications was poured upon the inhabitants of Jerusalem and mankind looked on Him whom they had pierced;[2] this sorrow was not an accident of human condition, but an ever-spreading and abiding grief for sin, which resulted from and formed a basis for the action of the Comforter. The first revelations of sin, or of its hateful remembrances, the errors, shortcomings, omissions, which burden the conscience, would wear an irretrievable aspect, did not the SPIRIT of Hope come to the rescue. The powers of the soul would collapse, did not the Comforter cheer the wounded spirit with the hope of pardon, restoration, future holiness, and final glory. The bow of Mercy spans the dark cloud of sin. Not only in the commencement but in every stage of the spiritual life the Comforter is needed to instil hope. The "hope that maketh not ashamed" is required to raise the soul from its many falls, and to inspire it with confidence, that it will finally overcome all the clinging faults

[1] 2 Cor. ii. 7. [2] Zech. xii. 10.

of nature. Whatever besetting sin has to be conquered; whatever evil inclination, fortified by repeated acts, has to be uprooted; hope doubts not of ultimate success. It is to sin against hope, to imagine that any fault cannot be subdued,—that it will have dominion over us until we fall into our graves; it is to suppose, that GOD'S SPIRIT will not fulfil His entire purpose, and that we can be tempted beyond that we are able without a way of escape.[1] Hope leads the soul to expect that the particular obstacle in its path will at last be surmounted,—"with the help of my GOD, I shall leap over the wall."[2] Not only in ceasing to do evil, but in learning to do good, in the formation of virtues, in faithfulness to high vocation, in attaining union with GOD, the Comforter fulfils His office, but in the former as Consoler, in the latter as Stimulator; in either case we "abound in hope through the power of the HOLY GHOST."[3] "Hope maketh not ashamed."[4] GOD will be found to be true to His promise. There are two grounds, S. Bernard says, on which hope rests without fear of confusion,—the effusion of the blood of JESUS, and the effusion of the SPIRIT. These two are mentioned in immediate succession by S. Paul—The effusion of the SPIRIT; "the love of GOD is shed abroad in our hearts by the HOLY GHOST which is given to us,"[5]—the effusion of the blood of JESUS; for "when we were without strength, in due time CHRIST died

[1] 1 Cor. x. 13. [2] Ps. xviii. 29. [3] Rom. xv. 13.
[4] Rom. v. 5. [5] Rom. v. 5, 6.

for the ungodly."[1] These two are the security that hope shall not make ashamed, because they are the highest manifestations of GOD's Love for man.

But although there is a certainty of not being ashamed from any failure of GOD's promises, there is no such certainty on man's side. It is a feature of the virtue of hope that the attainment of the reward must be uncertain on our part; unless we have received a special revelation from GOD assuring us of salvation, as S. Paul of his approaching martyrdom.[2] This grace does not rest upon an absolute assurance of salvation, but upon a fair and happy prospect of it. Spiritual writers have regarded it as one part of the HOLY SPIRIT's office as the "Comforter," to solace the soul while yet in a state of insecurity. S. Bernard trembled when he read the text, "no man knoweth either love or hatred by all that is before them;"[3] that is, "whether he would be found worthy of the one or the other at the last." On the human side there is ever some possibility of failure. Nevertheless, the reward which is contemplated is not an imaginary one, unless it is obtained; it is a reality, whatever may be the issue. We were created to possess it. Our portion in GOD differs from every other; it matches our own being. We have fountains of joy within us, which that glory will open; untold capacities of life, which it will unlock and call into exercise. Each one can say, it is "laid up" for me; the only doubt of receiving it arises

[1] Rom. v. 5, 6. [2] 1 Tim. iv. 7, 8. [3] Eccles. ix. 1.

from the freedom of our will, and the power of the flesh, the world, and the Devil to seduce it. GOD, in His thought of each reasonable creature, regards that bliss as his appointed portion. He contemplates that form of beauty for which He called each soul out of nothingness into being, and robed it with His grace.

To empower the will to be faithful to Him in special difficulties and danger, the HOLY SPIRIT also communicates a Divine gift, as auxiliary to Hope,—the gift of Fortitude. Fortitude, or ghostly strength, is that whereby we "may be able to withstand in the evil day, and having done all, to stand."[1] The attainment of the object of hope being on the human side uncertain and surrounded with difficulties, the Comforter fulfils His work in providing the soul with an operation of grace and a gift to enable it to endure unto the end. The operation of the SPIRIT to which I refer is that which S. Paul describes in the chapter, so rich in revelations about the SPIRIT, the eighth chapter of the Epistle to the Romans, when he says, "the SPIRIT itself beareth witness with our spirit that we are the children of GOD."[2] This witness of the SPIRIT is not, as some have imagined, some inward utterance which gives the soul an absolute assurance of salvation; such an assurance does not belong to the ordinary laws of grace, and the expectation of it lands men in presumption or despair. The SPIRIT witnesses with our spirit first by those effects of

[1] Eph. vi. 13. [2] Rom. viii. 16.

His Presence, which cannot be ignored, namely, the moral and spiritual improvement in those who have yielded themselves up to His guidance. He witnessed *with*, not to, our spirit; there is, so to speak, a concurrence of testimony, as the inner spirit faithfully accords with the Divine lights and inspirations which are received. But besides this solid ground of hope from the manifest advancement in personal holiness, there may be vouchsafed to the soul some foretastes of bliss, which S. Paul calls "the earnest of the SPIRIT,"[1] a drop from that river which maketh glad the City of GOD, a joy which carries with it a high degree of persuasion that the inheritance will be secured, and with which the Comforter occasionally soothes the soul in the uncertainty of the issues of the conflict.

The gift of Fortitude strengthens the soul both for action and suffering. The virtue of fortitude differs from it, both in its source, in the sphere of its exercise, and in its end; it is derived from nature, deals with that which is visible, and seeks honour and glory as the reward of heroism. The gift on the contrary is infused by the HOLY GHOST, strengthens the soul against all difficulties and dangers, natural or supernatural, and has for its aim the glory of GOD; it is needed more in suffering than in action, and its highest degree is of a passive character. Action delights nature and imparts a certain pleasure in putting its forces to account; action, too, may be the result of excitement and efferves-

[1] 2 Cor. i. 22.

cence; but in continuous silent suffering, Fortitude reaches its highest ideal. Through it, temptation, hardship, danger, persecution, exile, and death, are calmly faced. This gift CHRIST displayed, when, on the approach of Judas, He said to His Disciples, "Rise, let us be going: behold, he is at hand that doth betray Me."[1] This gift made the Apostle, who had denied CHRIST at the question of the Jewish maid,[2] confess Him before the High Priest and the assembled council of the Jewish nation.[3] This gift prompted S. Paul to shake off the feelings of natural sorrow at parting, and to exclaim, "I am ready, not to be bound only, but also to die at Jerusalem for the name of the LORD JESUS."[4] This gift strengthened the martyrs—some in the prime of life—to sacrifice their lives for the Truth of CHRIST; "the noble army of martyrs" is the standing evidence of its power, throughout all ages; hence it finds its grandest expression on Calvary! The soul, when tried, is upheld by it, is "strengthened with all might, according to His glorious power, unto all patience and longsuffering, with joyfulness,"[5] but its presence will be most needed to repel the temptations which surround the soul, as it enters the valley of the shadow of death. When languor steals over the spirit; and the power of invisible enemies is felt; and the perils of the last struggle appear; Fortitude stays the

[1] S. Matt. xxvi. 46.
[2] S. Matt. xxvi. 69.
[3] Acts v. 17—42.
[4] Acts xxi. 13.
[5] Col. i. 11.

trembling heart, and the SPIRIT soothes the fears of nature. "In the midst of the sorrows that I had in my heart, Thy comforts have refreshed my soul."[1] But Fortitude has its province in action also; it makes the soul eager to undertake great things for GOD, makes it brave separations most painful to the affections, and inspires it with a certain confidence in the accomplishment of its designs. The prodigious strength of Samson is a physical image of the energy which it supplies to the soul in overcoming obstacles, and vanquishing foes. The Church, inspired with this gift, is like the tower of David of which the Spouse in the book of Canticles speaks, "whereon there hang a thousand bucklers, all shields of mighty men."[2] From the desire which Fortitude excites to do or suffer great things, it has been regarded as opposite to the vice of sloth. Sloth produces pusillanimity, indifference, wandering of mind, weakness of purpose, malice and rancour: Fortitude is associated with magnanimity, fervour, concentration of mind and aim, kindness and gentleness. This eagerness to promote the interests of GOD connects Fortitude with the Beatitude, "blessed are they that hunger and thirst after righteousness," whilst its powers of endurance ripen in the fruits of longsuffering and patience.

This important aid to the will is obtained or rather developed by prayer; by the reception of the Holy Eucharist, one effect of which is strength, "he went in the strength of that meat forty days unto Horeb the mount of

[1] Ps. xciv. 19. [2] Song of Sol. iv. 4.

GOD,"[1] and by meeting slight dangers and trials with courage, in preparation for greater conflicts. This gift too, may remedy deficiency of courage, and thus grace come to the rescue of a feeble nature, for it is written, "He giveth power to the faint, and to them that have no might He increaseth strength . . . . They that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."[2]

The first weakness of the will,—the love of the present instead of the eternal future,—is thus removed by the presence of Divine Hope. Through Hope, we realise our capacity for eternal bliss and trust the means of grace; and through Fortitude, the will is strengthened to meet all dangers, and to make the necessary sacrifices for attaining it.

II. The will is yet capable of a higher bound than this. Hope is only its first elevation. There is still the element of self-love in it, though in a pure and orderly state; self-love has passed, from a readiness to gratify fallen inclinations, into a true love of the soul. The absorbing thought as yet is, "what GOD will be to *me* hereafter; and what bliss and joy I shall experience from His Presence." The perfect healing of the will is accomplished by the infusion of the SPIRIT of love: "the love of GOD is shed abroad in our hearts by the HOLY GHOST which is

[1] 1 Kings xix. 8. [2] Isa. xl. 29, 31.

given to us." The love of GOD Himself is the highest motive of action, and the greatest virtue that the SPIRIT can bestow; it is the reflection of His Person.

Love is possessed in common with GOD: it is in Him as His Essence; in us, as a quality. This cannot be said of faith or hope. "GOD is light, and in Him is no darkness at all."[1] Faith requires some obscurity; hope expects some increase of joy. GOD is perfect; He needed us not, when He created us; He had Fulness of Bliss in Himself; He is "the GOD of hope"[2] only as imparting and being the object of hope, not as sharing it. Only in love have we a certain partnership with GOD, "GOD is love; and he that dwelleth in love dwelleth in GOD, and GOD in him;"[3] its excellence may be estimated by this mutual indwelling. What the Seraph is to the angel-choirs; what the sun is to the orbs, which revolve around it; what man is to the rest of creation; what gold is amongst metals; that love is to all other virtues. As the soul gives life, movement, sensation, to the members of the body; so love is the principle of life to the various graces which constitute our spiritual being. Love is the nerve of the spiritual life; dissever *it*, and the whole framework will be dislocated. Without it, the highest actions profit nothing; with it, the meanest are counted worthy of reward. The ark and temple being lined throughout with gold, depicts the value charity extends

[1] 1 S. John i. 5. [2] Rom. xv. 13. [3] 1 S. John iv. 16.

to all other virtues. Faith beholds GOD on the side of His Truth, Hope on the side of His Goodness, but Love gazes on Himself. Charity is the creature's personal embrace of the Personal GOD; it is "the bond of perfectness;"[1] it is friendship with GOD; it is a ray of Deity, falling upon the soul, scattering itself into its recesses, and inflaming it, as with the "live coal"[2] which the Seraph brought from the heavenly altar. The HOLY SPIRIT,—Who is both Love in Essence, and Love in Person,—sheds abroad this grace in the heart.

Words fail to describe love. It is difficult to bring it nearer to us by definition. We may, perhaps, gain a clearer view of its nature, if we enumerate some of its different forms and the motives which excite it. Love as a general term denotes the stretching forth of our sensitive or rational nature towards that which we desire; and the movements of the latter are distinguished from one another by that view of the object which especially excites them at the time. There is the love of preference; when the will, valuing the Divine Favour above all things, adheres to GOD'S expressed Will, avoids at whatever cost deadly sin, then venial sin, and finally all unlikeness to CHRIST, and is ready to sacrifice all things rather than be separated from Him.[3] There is the love of gratitude, which is stirred by a sense of the kindness of the Giver, of personal unwor-

[1] Col. iii. 14.
[2] Isa. vi. 6, 7.
[3] Rom. viii. 35—39.

thiness, and the greatness of benefits received. There is the love of benevolence, by which we desire to glorify GOD in every conceivable manner in ourselves and by means of others. There is the love of complacency, which delights and rejoices in all that GOD is and has. There is the love of charity, which is a holy fellowship with GOD Himself, love meeting Love, a friendship, the basis of a perpetual interchange of created and Uncreated love. Three things, S. Chrysostom says, call forth love; beauty, benefits, love. Any one of these three may awaken it; but where all three co-exist, the attraction is complete. In GOD they meet.

The HOLY SPIRIT reveals to the mind and heart the Divine Perfections, the Beauty, the Absolute Goodness of GOD. David felt the power of this Vision when he said, "One thing have I desired of the LORD, which I will require; even that I may dwell in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit His temple."[1] A marvellous love of GOD breathes throughout the Psalter. Though written under the guidance of the SPIRIT, it must be remembered that it is a record of the devotional yearnings of the Psalmist himself. He was athirst for GOD, yea, even for the living GOD;[2] and this—before GOD had drawn near to man in CHRIST, and brought within his reach the Divine Beauty in the Face of Mary's Son. Pure Godhead, ex-

[1] Ps. xxvii. 4. [2] Ps. xlii. 2.

cept by prophetic anticipation, drew forth the affections of David's heart. The sweet singer of Israel wrote, too, before the SPIRIT of Love had taken up His Personal abode in the creature. The Psalmist could see certain traces of the Divine Excellence in the visible world: "the heavens declare the glory of GOD, and the firmament showeth His handywork;"[1] he could not see Him, in Whom dwelt "all the fulness of the Godhead bodily,"[2] except as a distant object. He loved GOD before the Incarnation. There was no bond of a common life between him and GOD. No ladder had as yet been set up on the earth, reaching unto heaven, whereby Divine Love should descend, and human love ascend. The faithful soul, when now touched with a sense of the Divine Beauty, can contemplate it in the mirror of the Incarnate Life, through which the Invisible Godhead is revealed—"He that hath seen Me hath seen the FATHER"[3] was our SAVIOUR's rebuke to the undiscerning Philip. In JESUS is the culmination of all beauty, Divine and human, created and Uncreated; He is "fairer than the children of men;"[4] "the Chiefest among ten thousand;" and "altogether lovely."[5] Through GOD becoming man, and man being indwelt by GOD, the eye of the soul is already able to behold the King in His Beauty, and to linger with

[1] Ps. xix. 1.
[2] Col. ii. 9.
[3] S. John xiv. 9.
[4] Psalm xlv. 2.
[5] Song of Sol. v. 10, 16.

love on the contemplation of that Human Form. The Glory of GOD is seen "in the Face of JESUS CHRIST."[1]

Again, the love of GOD is shed abroad in our hearts, by the remembrance of the benefits which are received from Him. In one sense all love is the love of gratitude; the creature cannot anticipate the Divine Bounty. Created love is built upon some foundation, which was itself the result of the antecedent Love of GOD. This is true of angels, as well as men. Some gift of GOD precedes the act of love; whether it be creation, preservation, Redemption, Sanctification, or Glorification, in all conditions it is true to say, "We love Him because He first loved us."[2] All the love which GOD receives, first descended from Him; all created love is the returning current of the Love of GOD. Every act of love, made either in heaven or earth, is prompted by the inspirations of the HOLY SPIRIT; it is not commenced in us; it is commenced by the HOLY GHOST, the Fount of Love; and then, if the will co-operates with His movement, it returns to GOD, with the accession of the human effort which we through grace have contributed to it. It is first His; then, ours. All love must be in this sense responsive.

The consciousness that GOD is the GOD of our life, that "in Him we live and move and have our being,"[3] that all benefits, natural and supernatural, flow from His

[1] 2 Cor. iv. 6.
[2] 1 S. John iv. 19.
[3] Acts xvii. 28.

Free-will, is another ground for loving Him; still Love itself is the most powerful and universal cause of love. I may gaze upon Beauty, and have lost, or never have possessed in any degree, the faculty of appreciating it. My sensibilities may be blunted through sin. As one beholding a landscape of unrivalled grandeur, or watching the majestic splendour of an Alpine sunrise, may feel his whole being filled with delight at the view, whilst another has little or no appreciation of its charms; so the Perfections of GOD in CHRIST, which call forth raptures from the Saints, as they shine forth unto them, may be powerless to awaken in the grovelling and worldly even a passing feeling of gratification. I may receive benefits without number, and be the subject of some Benefactor's unbounded liberality, and yet my heart not be capable of anything more than a high esteem of the Giver. An unearthly Beauty may excite admiration, as a distant object, too sublime for me to have communion with it; continual gifts may be regarded as the token of a generous character, or the result of an expressionless law; but Love alone is the magnet of love. It has its own secret winning power; it unlocks the heart, though there may be neither outward liberality, nor beauty. Hence, love is chiefly stirred by the sight of Calvary. *That* appeals to all, because it is the grandest view of the amazing love of GOD—"I, if I be lifted up from the earth, will draw all men unto Me."[1]

[1] S. John xii. 32.

Nature bore witness to the Divine Liberality; the Incarnation was the visible and palpable expression of Divine Beauty; but the Cross was the appeal of Love. When the creature realises the truth of GOD's Love,—"I have loved thee with an everlasting love,"[1]—then His perpetual blessings and entrancing Beauty unite in captivating the heart; and the enfranchised spirit breaks the fetters of self-love, and rises up with freedom to fulfil the designs of GOD,—"I will run the way of Thy commandments, when Thou hast set my heart at liberty."[2]

As in the understanding, faith was perfected by various gifts of the SPIRIT, so in the will to complete its healing there are attendant gifts; the gifts of Godliness and Fear render the will pliant to the attractions of grace. Of the former, S. Paul speaks, when he says, "ye have received the Spirit of adoption, whereby we cry, Abba, FATHER."[3] Through union with JESUS the soul has a new relation with GOD the FATHER, besides the tie of creation. The FATHER extends to the creature something of that look of love, with which He regarded from eternity His Natural SON; and the adopted one has a certain tenderness of filial affection towards the FATHER, as an extension of the Love of the SON. Godliness is the gift of the child-heart; it is an amorous disposition towards GOD as the FATHER in and through CHRIST. Divines have thought that there was a special fitness in the SON rather than Another Divine

[1] Jer. xxxi. 3. [2] Ps. cxix. 32. [3] Rom. viii. 15.

Person becoming Man, in that the purpose of GOD was to bind the creatures to Himself by a new tie of sonship. The Sonship of CHRIST'S created nature was to be the form and source of an adoption which would be given to all who were in fellowship with Him. CHRIST, however, must not be spoken of as sharing the adoption which He communicates to the creatures; there can be no adoption where there is Natural Sonship; adoption does not appertain to the nature but to the Person. The adoption of the creature is a sort of reflection of the natural Sonship: as the HOLY GHOST in the Divine Life is the Bond of the FATHER and the SON, so He is the Agent of the union between the SON of GOD and the Manhood, and again between the Incarnate SON and the creatures; but these unions though attributed to the Same Person, are different in kind, as they are respectively Natural, Hypostatic, and Sacramental.

The first effect, then, of the gift of godliness or piety is the love of GOD as a FATHER; in this, it differs from the same term when it is applied to religion generally. Godliness, as the virtue of religion, places the soul before GOD as the Creator or Sovereign: Godliness, as the gift of the SPIRIT, places the soul before GOD as the tender Parent. The servants in a family may respect and serve the Master; but the children love their Father. The HOLY SPIRIT takes up the natural love of the child for the parent and transforms it into a supernatural love for the One whom the parent represents. Godliness, therefore, lies at the

root of devotion, and excites praise, adoration, thanksgiving, and contrition; its exercise is most extensive, and bears upon everything in which the honour of GOD is concerned. As it confers the tie of adoption in relation to the FATHER, so it binds man to CHRIST by the tie of brotherhood: devotion to the Mysteries of the Incarnate Life and to the Passion; special devotion to the HOLY "SPIRIT of adoption;" love for all creatures who touch most closely upon GOD, for the Blessed Virgin Mother, the angels and the Saints; zeal for the Church, for its extension by missions, and the glory of its worship; reverence for Holy Scripture and the Faith, once delivered; love for all who wear the nature of CHRIST, a love manifested by the corporal and spiritual works of mercy, and therefore by forgiveness of enemies; these are marks of its presence and development.

This tender concern for the interests of others, compassion for their miseries and consequently delight in their prosperity, has caused this gift to be regarded as the spiritual force by which the envy of corrupt nature is to be uprooted. Envy with its brood of vices, hatred, murmuring against and detraction of others, exultation in their distress, and sadness at their success, and worst of all, at the grace which is effectual in them, is counteracted by the sweetness, tenderness, and affectionateness of disposition, which this gift of Godliness bestows. Love will be strong enough not to be overcome, when it is met by unkindness, insult,

and injury, if it is strengthened by the gift of piety; and therefore this gift is connected with the Beatitude, "Blessed are the meek, for they shall possess the earth;"[1] and in its mature exercise produces the fruits of goodness and beneficence.

Fear is the correlative of hope, and hinders it from running into presumption, but in the order of the gifts of the SPIRIT it stands next to Godliness and is closely connected, almost identified, with it;[2] in the order of acquisition godliness is based on holy fear, and is in turn chastened by it. Fear is manifold as love is manifold: there is natural fear, the fear of death, that which CHRIST experienced as true Man in the Garden of Gethsemane; there is worldly fear, that which shrinks from making sacrifices for GOD, whether

[1] S. Matt. v. 5.

[2] In the enumeration of the gifts in Isaiah xi. 2, 3, the same Hebrew word (יִרְאָה) is repeated; hence in the English version we find—"the *fear* of the LORD, and shall make him of quick understanding in the *fear* of the LORD." In the Vulgate the word "fear" is interpreted first by "pietas," secondly by "timor;" so in the LXX. it is rendered first by *εὐσέβεια*, secondly by *φόβος*: other versions also distinguish the second use of the word from the first. Some have accounted for this by supposing that in the original Hebrew text there were two words which were nearly alike in form but derived from different roots; whilst others have explained it by showing that the same word is used with two kindred significations, sometimes being employed to describe 'fear,' sometimes 'parental piety,' (Gesenius, Hebrew Lex., p. 364.) It is clear that there is a distinction in *thought*, for the same word has a different setting, as if to show two facets of the same jewel, "the fear of the LORD *shall rest upon him*," and "shall *make him of quick understanding in the fear of the Lord*."

of outward things, honour, or life, the fear which led S. Peter to deny his Master when he was taunted with ridicule and perhaps in danger of violence; there is servile fear, which holds man back from sin only from dread of punishment, which may arise simply from the instinct of self-preservation or be stimulated by a faith which looks beyond the grave; there is a mixed fear, which blends in different proportions according to the spiritual state of its possessor, the dread of the penalty, and the hatred of the offence against GOD; and there is a chaste and holy fear, closely linked with godliness, which without thought of consequences hates sin and fears to commit it, because it is an offence against a loving FATHER. "The fear of the LORD is clean," has a purifying effect, and abideth in its consequences "for ever;"[1] this is the gift of the HOLY GHOST; the other forms of fear are either natural, sinful, or imperfect; this endureth for ever, and enters as awe into the spirit of worship. This was in CHRIST and is in CHRIST; not only was it His in the days of His Flesh, when He offered up prayers "and was heard in that He feared,"[2] but it "rests" upon Him, is not a transient endowment of His mortal condition, but an abiding spring of rapture in the Sacred Humanity.

Fear and Godliness accord in this, that they both view GOD as a FATHER; but the one gazes on Him on the side of His Tenderness, the other beholds Him in His Majesty

[1] Ps. xix. 9. [2] Heb. v. 7.

and Sanctity. The Vision of Divine Excellence depresses all the corrupt movements of self-exaltation—"I have heard of Thee," said Job, "with the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself."[1] Thus this gift is connected with the first Beatitude—"Blessed are the poor in spirit, for theirs is the kingdom of heaven."[2] Man ceases to magnify himself or his external possessions, when Holy Fear reveals to Him the Divine Greatness. If the Seraphs, who have no ground for lowliness save in the dependency and finiteness of a created nature, veil their faces before the Majesty of GOD; how much deeper a prostration of self must man undergo, who finds not only in his nothingness but in his corruption, and in his actual sins, fresh abysses for humiliation!

Holy Fear, again, is the spiritual force whereby the root-sin of nature, pride, is to be met and overcome. Pride with its manifestations of vain glory, boasting, ambition, greed of honour, untruthfulness, obstinacy, and contempt, has its antidote in the gift of Holy Fear. The revelations of Divine Excellence unmask the pretensions of self-love, and bring the soul into a true posture towards its Maker and towards its fellows. This gift as it views GOD as a FATHER produces hatred for the least sins, and sensitiveness of conscience, "a quick understanding" in discerning them, and poignant contrition for them when discovered; and consequently it leads the soul to avoid all occasions of evil, and to use all

[1] Job xlii. 56. [2] S. Matt. v. 3.

means in its power to repair the past, and correct the future. It is outwardly manifested by a "recollected" manner and habitual self-control, and when perfectly exercised terminates in the fruits of modesty, temperance, and chastity, to be detected in demeanour, and in the mode of using necessaries or pleasures.

Holy Fear prevents love from degenerating into undue familiarity; it is allied, as we have seen, to humility, and awakens a consciousness of what we are, and have been, in ourselves, and thus endues all our approaches to GOD with a spirit of calm awe. Though it loses not the sense of His Fatherly Love, yet it keeps down all presumptuous impulses by the recollection of His Majesty and Sanctity, and gives a subdued and measured character to devotional acts. Reverence is its proper result. When love aided by these gifts is exercised with a certain suavity and excellence, it produces the first-fruits of the SPIRIT, "love, joy, peace,"[1] which are the chief fruits, and resemble the HOLY SPIRIT Himself, as the Love, Joy, and Peace of the Divine Life.

The rich formations of spiritual life which are the results of the indwelling of the HOLY GHOST find their last development in those acts which are, from our LORD'S words on the Mount, called Beatitudes. Their connection with the various gifts of the SPIRIT has been noticed in these pages already; it will only be necessary now to show how they differ from the gifts or fruits themselves. The gifts

[1] Gal. v. 22.

are dormant powers, an abiding possession of the soul in a state of grace, habits which can be stirred into action, but which remain, when not exercised, as the knowledge of a language remains in the mind when it is not for the time spoken: the Beatitudes are acts of the virtues and gifts, and thus correspond with the Fruits of the SPIRIT, with this difference that the leading idea in the fruits is the joy, sweetness, and delight of the soul in acting; whilst in the Beatitudes, there is the further notion of the perfectness and great excellence of the acts themselves. Some distinguish the Beatitudes from the Fruits by describing the one as a state of *passive* perfection, the other of *active* perfection; as if the SPIRIT in the one were putting forth His energies of life, and in the other rested in the results. According to this view the blessings given to certain types of character, and the rewards, are not reserved for a future life, but are already bestowed in a certain inchoate bliss. But this explanation, though true in itself, for virtuous states bring happiness, seems to confound the Beatitudes with the virtues, and to take away that final touch of perfection which, as occasion offers, the graces and gifts of the HOLY SPIRIT impart to human actions; the results of all such actions form in the soul in the present life an increasing fund of happiness, but the acts themselves which are perfectly wrought, are called "Beatitudes" in that they are sources of and preparations for and steps towards that Final Beatitude into which the perfected nature will at last be

admitted when the SPIRIT has finished His work of sanctification,—"Ye have your fruit unto holiness, and the end everlasting life."

We have now contemplated the Personal Presence of the HOLY GHOST in the soul; and have taken a summary survey of those virtues and gifts, whereby He delivers the understanding from darkness,[1] and the will from the disordered love of self and of the world, as He unfolds the treasures of grace and truth; and have traced the joy and blessedness which result from a faithful co-operation with His work.

All depends on the action of the will. If it co-operates with the SPIRIT, the moral character is raised, and spirituality is the result: if, on the other hand, it accedes to the desires of the flesh, the higher powers will become sensualised;—"they that are after the flesh do mind the things of the flesh; but they that are after the SPIRIT the things of the SPIRIT. For to be carnally minded is death; but to be spiritually minded is life and peace."[2] If the SPIRIT is grieved by carnal self-seeking ways, and a passing pleasure is preferred to eternal Bliss, the gratification of a passion to the joy of loving GOD; virtues, gifts, and fruits will dwindle and die. On the other hand, every inclination which is mortified, every evil thought which is banished, every fallen desire which is crushed, contributes to the growth of the spiritual life; and the soul thereby

[1] Chap. V. [2] Rom. viii. 5, 6.

becomes a more fit tabernacle for the SPIRIT, and more fully possessed by Him. The lower principle is weakened as the higher is established. Such is the struggle of daily life. In the victory of the SPIRIT over the flesh lies the issue. Hereafter there will be no conflict. Hereafter the healing will be completed, and the whole being will move in unison again. The will then will no longer be the arbiter between the mind illuminated by the SPIRIT, and the corrupt desires; it will no longer be the rein of rebellious passions, for the passions will no longer rebel. The joy of the eternal world will spring from the new agreement between all the faculties of man's being; there will be no impression which must be effaced; there will be no impulse which may not be gratified; there will be no thought which may not be indulged; there will be no echoes even, of those jarring notes which here interrupt the inward harmony. The Comforter will reign in undisturbed possession of every power of the soul, in the fulness of Divine Joy and Peace.

Our history of the SPIRIT's Work must now be brought to a close. We have followed Him from the beginning until we have reached those energies of life which He is now putting forth in the souls of the faithful in the Church. There will be yet another Mission of the Comforter; there is yet another promise to be fulfilled. The body which, now "dead because of sin,"[1] often hinders the full working of the SPIRIT, and stains the soul, shall hereafter be trans-

[1] Rom. viii. 10.

formed and become the luminous temple of the Divine Presence. "If the SPIRIT of Him that raised up JESUS from the dead dwell in you, He that raised up CHRIST from the dead, shall also quicken your mortal bodies by His SPIRIT that dwelleth in you."[1] It will be the last Mission of GOD, the HOLY GHOST; it will be a second "adoption, to wit, the redemption of the body."[2] "Thou sendest forth Thy SPIRIT, and they are created:" these words are now fulfilled, but it will not be until the Resurrection, that Thou shalt renew "the face of the earth."[3] That will be the final work of the SPIRIT. "O Breath, breathe upon these slain that they may live."[4] Ah! as the mighty host of the assembled dead shall rise up and stand upon their feet, "an exceeding great army," the promise, "I will pour out My SPIRIT upon all *flesh*,"[5] shall receive a new and literal fulfilment; and in the entire and unending possession of the glorified soul and body by the Divine Paraclete the words of CHRIST concerning Him shall be verified, He shall "abide with you for ever."[6]

[1] Rom. viii. 11.
[2] Rom. viii. 23.
[3] Ps. civ. 30.
[4] Ezek. xxxvii. 9.
[5] Joel ii. 28.
[6] S. John xiv. 16.

NOTE ON PAGE 32.

IT seems hardly possible to deny that the truth expressed by the "Filioque" accords with the doctrinal statements of such early Eastern Fathers as SS. Epiphanius, Cyril, and Basil, and that therefore "the Western Church is the disciple of the Eastern, even in the doctrine of the HOLY SPIRIT." S. Cyril in his third letter to Nestorius, a composition which comes down to us with the sanction of an Œcumenical Council, says, "the HOLY SPIRIT is called the *Spirit of Truth*, and *Christ is the Truth;* and He proceedeth from Him (παρ' αὐτοῦ) just as from (ἐκ) the FATHER." That S. Cyril does not attribute any importance to the change of prepositions may be seen by reference to his other writings, in which he frequently employs the preposition ἐκ of the procession from the SON. Thus, "the SPIRIT is from Him (ἐξ αὐτοῦ) and His own;" and that the Saint does not speak merely of Temporal Mission is clear, for he says "the SPIRIT is of the Substance of the SON (τῆς οὐσίας αὐτοῦ) and of that of the FATHER." The first confession of faith containing the "Filioque," of which we have a record, was probably made at the Eastern Council of Seleucia A.D. 410, which was a year earlier than that of Bracara in the West, even if the "Filioque" (which is doubtful) was added by the latter Council. It was not until the fourth Council of Toledo A.D. 589, that it was ordered to be used in the Liturgy of Spain, though according to some it was assented to by a previous Council of Toledo A.D. 447. Whether the Fathers at Toledo were aware that they were themselves adding the "Filioque" to the Constantinopolitan Creed, or imagined it to be a part of the original, and thus by accident were led to sanction it, and to be the first in the West, in the Providence of GOD, to authorise a

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